

# The Baptist Record

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## Colombia prayer support urged

# FMB funds six evangelism projects using volunteers

By Bob Stanley

RICHMOND, Va. (BP) — Evangelistic crusades in the Philippines and Mexico have resulted in more than 17,000 professions of faith, directors of the Southern Baptist Foreign Mission Board were told in their March meeting.

Incomplete reports from a 355-church simultaneous crusade in the Mindanao and Visayan areas of the Philippines list 14,200 persons who professed faith in Jesus Christ as savior, according to Bill Wakefield, area director for South and Southeast Asia.

Charles Bryan, vice president for overseas operations, told directors the

recent Billy Graham crusade in Mexico City resulted in 95,500 total attendance and 3,522 decisions.

In addition to hearing the reports, directors also appropriated \$120,000 for special evangelistic projects, of which \$200,000 will be used to pay field-related expenses as the board moves ahead with plans to begin assuming responsibility for partnership evangelism projects.

The projects were planned in cooperation with the World Evangelism Foundation. The foundation, based in Dallas and headed by former missionary W. D. (Dub) Jackson, voted last fall to phase out its operation because

the Foreign Mission Board is working in partnership evangelism areas.

The projects, to involve volunteers from Southern Baptist churches working in coordination with missionaries and Baptist churches overseas, are planned this year in Korea, Indonesia, Singapore, England, Spain and Portugal.

Directors also were told the March 7 murder of Wycliffe Bible staff member Chester Bitterman in Colombia, apparently by M-19 guerrillas, "underscored the ever-present reality that missionaries serve in a disturbed world."

Bryan urged prayer support for

Southern Baptists' 30 couples, three single missionaries and two missionary journeymen assigned to Colombia. In February the board put in official form its unwritten policy that it will not pay ransom money or yield to demands of anyone who would take one of its people hostage.

In other action, two new associates were named to assist the area director of east Asia, a more liberal policy toward overseas adoptions was approved, and cautious optimism was expressed about Lottie Moon Christmas Offering reports.

The new associates for east Asia are Robert Hardy, missionary to Japan, who will be a liaison between the board and missionaries in Hong Kong-Macao and Taiwan; and Milton Womack, missionary to Hong Kong, who will be a liaison for missionaries in Japan and Korea.

Hardy, 51, will be stationed in Hong (Continued on page 2)

## SBC gains confirmed for '80 by final statistics

By Jim Lowry

NASHVILLE, Tenn. (BP) — Final statistics confirm across-the-board gains projected in December for Southern Baptists in 1980 and some key programs show even bigger increases.

All nine of the projected key statistical areas had increases over the previous year, as predicted by the research services department of the Baptist Sunday School Board. This is the first time since 1961 all key program areas have increased.

Programs in which actual gains were higher than predicted are Sunday School, church training, church music, Brotherhood and mission expenditures. Smaller increases were registered in baptisms and church membership. Increases in Woman's Missionary Union enrollment and total receipts were slightly smaller than predicted.

Baptisms in the Southern Baptist Convention recorded an actual gain of 61,004, or 16.5 percent, to a total of 429,742. The percentage projection was on target, with the total off by only 162. This confirms the total percentage gain since 1945 and the largest numerical increase ever, representing the second highest baptism total in SBC history.

Membership in Southern Baptist churches gained 227,735, or 1.7 percent, making the total membership more than 13.6 million. Of that total, 3.8 million are listed as nonresident members. The projected membership total was under the actual total by 291.

The final report shows Sunday School enrollment up last year by 115,445, or 1.6 percent, which is more than 20,000 higher than the December projection. Ongoing enrollment for Sunday School, the largest SBC program, now stands at 7,433,405.

## Atheistic TV program helps, letter says

PRESSBURG, Germany (EP) — "You only need to bring a few more programs like that and we'll all believe in Jesus, who founded the Church. He lived, that's a fact. He was willing to be crucified for what He taught. He rose from the dead, thus confirming the truth of what He taught. If you are willing to be crucified for your convictions, we'll believe you — but not before."

Hundreds of young people from the Zilina area in Czechoslovakia signed this letter sent to the Czech State TV company, according to the German Evangelical Alliance. The young people thanked the company for the TV program "from myths to science," in which the Christian faith was made fun of. This program, the young people write, opened their eyes for God.

They continue: "If there were no God, atheism would have nothing to deny. We want freedom, freedom of thought, freedom of word! We have come to the conclusion that the only true, external freedom is God, whom you deny and thus actually confess that He is. Why go to so much effort and trouble for something that does not exist?"

At the end of their letter the young people express the wish that "you will follow us one day, we who believe that the day will come when you will all confess 'You have won the victory, Man of Galilee!'"

Brotherhood enrollment had the largest percentage gain of any program over last year, with an increase of 5.6 percent, or 26,351, the largest since 1971. Total enrollment for Brotherhood is now 495,666.

Enrollment for church training in the final report showed an increase of 43,593, or 2.5 percent, bringing the total to more than 1.7 million.

Church music enrollment gained 1,500 more than the projection, making the total more than 1.5 million. The actual gain for 1980 is 61,623, or 4.2 percent.

Enrollment in Woman's Missionary Union for 1980 was up by more than 13,000, or 1.2 percent, to a total of 1.1 million.

Mission expenditures, a category that includes anything outside local church operation given to mission to mission causes, were up 12.7 percent, or more than \$45 million, to a total of \$401,499,506. The December figures projected a 12.4 percent gain, equal to last year's rise in The Consumer Price Index. Approximately 50 percent of mission expenditures were channeled through the Cooperative Program.

Total receipts for convention churches went up by 11.8 percent in 1980, bringing the total to \$2,483,645,551. The actual gain of more than \$261 million is slightly under the projected increase.

The number of churches in the Southern Baptist Convention in-

### Summary of the 1980 Southern Baptist Convention Statistics:

	1980	1979	Numerical Gain	Percentage Gain
Churches	35,831	35,605	226	0.6
Total Membership	13,606,808	13,379,073	227,735	1.7
Baptisms	429,742	368,738	61,004	16.5
Sunday School Ongoing Enrollment	7,433,405	7,317,960	115,445	1.6
Church Training Ongoing Enrollment	1,795,619	1,752,026	43,593	2.5
WMU Ongoing Enrollment	1,099,091	1,086,785	12,306	1.1
Brotherhood Ongoing Enrollment	495,666	469,315	26,351	5.6
Church Music Ongoing Enrollment	1,527,397	1,465,774	61,623	4.2
Total Receipts	\$2,483,645,551	\$2,222,062,159	\$261,583,392	11.8
Total Mission Expenditures	\$401,499,506	\$356,207,790	\$45,291,716	12.7

creased 226, or 0.6 percent, bringing the number of churches in the convention to 35,831.

Estimated value of property and facilities owned by SBC churches went up by 12.1 percent to \$10.8 billion in 1980.

December projections from the research services department were based on statistics received from 25,936 churches. For the final report, 35,420 annual letters were processed to collect information relating to the SBC for the 1980 church year.

## RA Congress to feature missionaries

April 17-18 is the date for the annual Royal Ambassador Congress at Mississippi College in Clinton. This year's program will feature comedian Jerry Clower who is from Yazoo City; James Gilbert, missionary to Ecuador; Paul Vandercook, missionary to language groups on the Mississippi coast; and Julian Fagan is a former pro football player who now serves as an attorney in Amory.

Jeff Powell, a music student at Southwestern Seminary, will lead the music.

It includes a Royal Ambassador basketball tournament, a Crusader track and field meet, and a pioneer riflery/archery meet.

The Baptist Record incorrectly reported the date of the Congress as March 17-18.

The program is sponsored by the Mississippi Baptist Convention Board's Brotherhood department. Write them at Box 530, Jackson, Miss., 39205, with registration fee of \$5. Total cost for each boy and leader is \$15.

## Calvary sets reward for vandal info

A \$2,000 reward has been offered by Calvary Baptist Church, Jackson, for information leading to the arrest and conviction of the person or persons who damaged the church March 2.

On the second day of revival, someone broke into the church late in the evening and turned on church fire hoses, flooding upper and lower floors.

One church staffer reported that all the downstairs carpet, and sanctuary foyer carpet had to be removed, with the possibility that sanctuary carpet needed replacing, too.

The pulpit was knocked over and the organ may have sustained water damage.

Pastor Joe Tuten estimated between \$300,000 and \$500,000 worth of damage was done to the church. Calvary completed a \$2.5 million renovation in 1976.

The revival, which was not interrupted, was led by Morris Chapman, pastor of First Church, Wichita Falls, Tex., and responses were recorded each night.

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TN 37203

Sunday



## Best chocolate peanut drops

Betty Barber on the home economics faculty at Mississippi College tests the no-cook cooking of Lella Jackson, a member of East Louisville Baptist Church, Louisville, while Nettie Johns, a member of Calvary Baptist Church, Jackson, looks on. The group met last week at the Baptist Building in Jackson at one of six area training conferences for Mission Friends leaders. Mission Friends is an activity of the Woman's Missionary Union for children birth through age five. Lella Jackson is associational Mission Friends director for Winston Association and Nettie Johns holds the same responsibility for Hinds-Madison. (Tim Nicholas photo)

## Mississippi churches set pace for Cooperative Program giving

Two Mississippi churches were recognized at the February meeting of the SBC Executive Committee as being pace setters in percentage giving. There were 101 churches reporting at least \$100,000, given through the Cooperative Program. Of the above mentioned 101 churches, 13 gave 20 percent or more of their tithes and offerings through the Cooperative Program.

First Baptist Church, Columbia, Miss., Roy McComb, pastor, led the top 101 churches in percentage giving with 33.4 percent of the budget given through the Cooperative Program. First Baptist Church, Yazoo City, Miss., James F. Yates, pastor was number seven in the list of 101 churches, according to the research services department of the Sunday School Board.

**FABULOUS SUNDAYS**  
New Sunday School members reported: 1,200

## First drama festival set at Parkway, Jackson

Mississippi Baptist's first Drama Festival will be held at Parkway Baptist Church, Jackson, the Friday and Saturday of April 24-25, 1981.

Everett Robertson, drama specialist, church recreation department of the Baptist Sunday School Board, will be the guest instructor and adjudicator.

The intent of the festival-workshop is to spread the use of drama as a communication tool in the church. The event will be a time of spiritual enrichment for faculty and participants. Performance by church drama groups or individuals is encouraged.

Reservations for interested groups are to be made by April 17, to Robin D. Nichols, Church Training department, Box 530, Jackson, Miss., 39205.

Drama ministry includes one act plays, musical drama, improvisations, duet acting, monologue, pan-

tomime, puppetry, play writing, and speech choir.

Workshop-classroom training will be given in organizing and implementing a Church Drama program, directing, acting, technical production, construction and production of puppetry, choral drama, improvisational drama, pantomime, and drama with children.

Other leadership personalities include, Ann Barlow of the Magnolia Speech School, Jackson; Ted Morgan, the Ellisville State School, and Jimmy Smith, Alta Woods Baptist Church, Jackson.

There is no cost for the conference which will offer five hours of instruction on Friday night and Saturday morning.

Churches interested in performing brief dramatic presentations should contact the church Training department, Jackson, by April 17.



## TV stars of tomorrow

Four Mississippi Baptist Medical Center students will represent the health related schools at MBMC in a 15-minute segment on Mississippi ETV's "Access" to air at 1 p.m., Sunday, March 22. The students will discuss MBMC's school programs and the upcoming Health Careers Day on April 3. Health Careers Day is for high school juniors and seniors, junior college, college and university students. Registration must be made through Laura Lowe in the Public Relations Department before March 27. MBMC students selected to appear on the ETV program are, from left to right, Rusty Warren of Long Beach, a respiratory therapy student; Debbie Campbell of Grenada, a medical technology student; Jean Luckett of Jackson, a practical nursing student; and Billy Biglane of Natchez, a radiologic technology student.





Gilbert

Gilbert

Calcote

Calcote



Oates

McWhorter

Alvis

Alvis

## WMU meet to offer missions experiences

A variety of missions experiences will be shared by veteran missionaries at the WMU Convention at Parkway Church, Jackson, beginning at 6:45 Monday evening, March 23, and concluding at noon on Wednesday, March 25.

Mildred McWhorter, Georgia native who is director of the Baptist Center and Joy Fellowship Center, Houston, Texas, will talk Tuesday morning about her life as a home missionary in Houston.

Elizabeth Oates, a Tennessean stationed in Rio de Janeiro, Brazil, where she is director of the WMU Training School, will share experiences Tuesday, on the topic, "Training Young Women in Brazil." She has been a missionary to Brazil since 1959.

Ralph and Gena Calcote, missionaries currently assigned to Fukuoka, Japan, will Wednesday morning report on their work on the other side of the world. He was born in Lincoln County, Miss., and she was born in Natchez, La. In Japan he is pastor of a new mission church and she is a home and church worker.

Dottie and James Pascal Gilbert will talk Wednesday morning, about their work in Ecuador, where they arrived as missionaries in 1958. Currently they are assigned to Noriente, Ecuador, where he is engaged in pioneer evangelistic work in the Napo province and she is church and home worker. He assists new churches in their development and often serves until a national pastor is found to place him. James was born in White Bluff, Miss., and Dottie in Memphis.

Joel Alvis, medical doctor, and his wife, members of First Baptist Church, Jackson, will be featured at the convention Tuesday evening, tel-

ling of their month of work in Gaza. He has been active in medical missions, having begun with a trip to Nigeria in 1968. Both he and Mrs. Alvis are natives of Tennessee, but have lived in Jackson during the years of his medical practice.

John and Kathy McNair, Mississippians who are missionaries to Spain, will be in charge of the music for the convention.

James Fancher, evangelist from Jackson who has accepted the pastorate of First, Coffeeville, effective in May, will lead the Bible study for each session. He and his wife, Wilda, who went on short-term volunteer mission to the Philippines, will report on missions there, during the Wednesday morning session.

Other speakers will include June Whitlow, from Woman's Missionary Union, SBC; James Smith, director, Brotherhood Commission, SBC, and Bob Dent, Jr., who was a journeyman in Liberia.

Another special time during the convention will be the annual luncheon at which Mississippi WMU honors parents of Mississippi missionaries.

Mrs. Robert Dent of Holly Springs, state WMU president, will preside over all sessions.

No child care will be provided during the sessions of the convention.

Character is better collateral than capital.

If you have occasion to criticize a mule, do it to his face.

The devil always gets out a special edition when some Christian goes wrong.

## Two Baptists reported slain in El Salvador

RICHMOND, Va. (BP) — Reports of the killings of a Baptist pastor and one of his church members in El Salvador and the withdrawal of American Baptist Convention missionaries have been confirmed by the Southern Baptist Foreign Mission Board.

The reports indicated Pastor Salvador Rodriguez of Chapeltique Baptist Church and an unidentified woman member of his congregation were slain by a paramilitary-type rightist group, reportedly about Feb. 27 in the rural area where the church is located.

The two victims were reported to have been among four who received letters warning they would be killed. The two other Baptists named have fled.

No other information was available on the withdrawal of ABC missionaries. Don R. Kammerdiener, Southern Baptist Foreign Mission Board director for Middle America

and the Caribbean, said he confirmed the information in a phone conversation with Victor Mercado, an official of the American Baptist Convention, in Valley Forge, Pa. American Baptists are the primary sponsors of Baptist-related work in El Salvador.

Southern Baptists have had three missionary couples assigned to El Salvador. One of the couples, the Hoyt Eudalys, have just returned to the United States after completing their term of service. Those remaining are Bill and Libby Stennett, of Virginia and the District of Columbia, respectively, and Ernie and Lee Ann McAninch of Alabama.

The two Southern Baptist couples are working mainly in the capital city of San Salvador now, Kammerdiener reported, and do not feel it is necessary for them to leave the country. They are doing bookstore and literature type work.

Kammerdiener said churches are reported packed for services and there is great demand for Bibles and other literature.

El Salvador's ruling junta has been under severe attack from both leftist guerrillas and rightist forces with more than 20,000 reported killed in fighting within past years.

## Robinson St. church to mark 30 years

Robinson Street Church of Jackson will hold a 30th anniversary celebration March 22. Returning for the celebration are the three former pastors: Leonard Holloway (1951-1960), Robert Ledbetter (1961-1963), and John McDonald (1963-1978). In addition, interim pastors, music ministers, and other staff members of the past have been contacted and the church is anticipating their participation in this event. Former members of the church, and friends, are invited.

Robinson Street Church, on the corner of Robinson Street and Ellis Avenue, will hold services at 11 a.m., March 22, with Ledbetter bringing the morning message. Following a "pot luck" dinner on the ground, the early evening service will begin at 2 p.m., the message preached by McDonald.

The American Institute for Church Growth will hold a growth workshop at First Baptist Church, Jackson, April 6-8. For more information, write the institute at 150 South Los Robles, Pasadena, Calif., 91101.

# Broadmoor church, Jackson setting staggering goals — and meeting them

By Tim Nicholas

It's easy for a church member to pass by a bulletin board without stopping to look at a growth chart. It's also easy to forget terms thrown out by Sunday School leaders and the pastor such as "growth spiral" or "super spiral."

But it's more difficult for a regular church goer to miss the changes in Broadmoor Baptist Church, Jackson, that the pastor and staffers tie to a special growth process they are participating in. Enrollment, attendance, and finances are all going up and staffers say it's because of the "Super Spiral" the church is on.

### Simple plan

Broadmoor, which had been facing a slight, but continual, downward trend in Sunday School enrollment for several years became spiral participants in October of 1979. The spiral is simply a plan for providing teachers and classroom space for additional enrollees. Then, by invitation from the Sunday School Board, the church started in April of 1980 as a pilot church in the grandiose super spiral, which calls for an enrollment gain of 5,000 in five years.

"We were aware that Sunday School was not just at a standstill," recalls church children's director, Vivian Reeves, who also is secretary for the spiral, "but (attendance) was backing up some for seven years."

Mrs. Reeves says she uses the spiral terms with her workers, as do other staffers at the church which serves middle to upper income community on Jackson's north side. And David Grant, the pastor, has used the term from the pulpit.

### Older principles

But minister of education, Bob McKee, believes young adults "don't know anything about it," and "the other adults see we're going back to some of the older principles of reaching people."

Prior to a recent high attendance day — held in the middle of a particularly bad flu season in the winter — preparation included "I'll be a link in the chain" where members signed in-

dividual links, bringing them to the sanctuary during the high attendance day, linking them all together. "They surrounded the sanctuary with that chain," said McKee, who said he heard no complaints about the project.

That chain, carried to conclusion at the end of the five year project, should include an increase of 5,000 in enrollment by April of 1985, so that when Grant retires that year, there should be 7,500 enrolled in Sunday School at Broadmoor Church.

So far, the church is right on target — actually, they're better than on bulls-eye. For instance, that high attendance day goal was 1681 — they actually had 1,901. The projected enrollment for Dec. 31, 1980 was 3,051 — they actually had 3,096. This is compared to enrollment for the 1977-78 church year at 2,490; 1978-79 at 2,510; and 1979-80 at 2,973.

### Surpassed goals

The first quarter of 1980-81 saw an average attendance of 1,489, where the goal was only 1,400.

"It's come pretty easy so far," said Grant, "but it's going to become increasingly difficult." When the staff received orientation during two conferences at the Baptist assemblies, they saw the quarterly breakdowns necessary to grow by 5,000 in five years and "we swallowed our adam's apples, but didn't challenge the figures," said Grant. In April Grant, McKee, and Mrs. Reeves will take several laypersons to Gloria for a super spiral update "To help them to understand the program and get excited about it," said Mrs. Reeves.

Grants admits "we didn't take off for this like a 747," but when the challenges were presented to the church, they took it seriously.

Broadmoor's introduction to the growth spiral came in April of 1979 when Billy Huggens of the Sunday School department at the Mississippi Baptist Convention Board "came out and showed us what we were not doing and what we could do," said Grant. "We knew what was happening — he laid it out for us," he said.

"As pastor I am a very, very strong

believer in the Sunday School as the organization of the church," said Grant. So, besides requiring the entire staff of 13 to make a specific number of prospect visitations each week, about 30 members eat together Thursday before their visitation work.

Linked inextricably with Broadmoor's growth process is the concept of open enrollment for Sunday School. Anyone may be enrolled anywhere simply by giving permission to be added. And one of the biggest go-getters is the pastor himself.

As Grant increased his knowledge of what the growth spiral could do for Broadmoor, and for the cause of Christ, "a pastor's class cropped up on every page," said Grant.

Grant prayed about it and "became strongly convicted I needed to do it." He started from scratch, "I mean we had nobody," said Grant, who approached a man who had just about completely dropped out of church and asked him to be president of the class. "I poked a card in his face — he was the first I enrolled," Grant asked his secretary of 12 years, Rita Ladner, to be outreach leader. And the class started January of 1980.

From Claude Anthony, the church business administrator, Grant obtained cards of church members who are not Sunday School members. "I went through this list and 75 to 85 percent of the people I enrolled in the first six months were in this category," said Grant.

**Pastor's class**  
Called the Pastor's Bible Class, the group meets in the auditorium prior to worship services. Grant who lectures the class from the Bible Book Series has enrolled 208 in it. They average 50-55 in class, with average gifts of over \$900 per Sunday.

His approach to people is "I have something I believe you'll be interested in. It's interdenominational, for all ages, sexes and designed for people not enrolled in Bible study." He has baptized two Catholics out of the class so far.

Grant, still recovering from severe throat and voice problems of a couple of years ago, says the demands of a pastor's class are great, "but I find it rewarding enough to carry on."

The Super Spiral has not brought forth growth in every area of church life. Although income has risen past expectations — they last projected \$18,400 per week, and received \$20,178 — baptisms have not risen. There were 109 in the year ending in 1979 with 90 in 1979-80.

But with over 2,000 prospects in the prospect file, and with visitation continuing on the rise, Broadmoor's prospects for growth are assured. A Spanish congregation, services at four nursing homes, and the county detention center, and a full time day care program are all sources for growth.

The staff commends the spiral sys-

tem wholeheartedly despite the hard work involved, said McKee. "If you're interested in reaching people, this is the most effective way to do it that we've found."

## Inerrancy

(Continued from page 1)

Hymers did not give an exact time for the June meeting, but Powell said the rally is planned for Saturday night and Sunday morning before the SBC, which is scheduled June 9-11.

## FMB funds

(Continued from page 1)

Kong, but current duties will prevent his accepting his new responsibilities until the beginning of 1982. He has been a hospital chaplain in Kobe since 1972 and earlier was assistant chaplain at the Japan Baptist Hospital in Kyoto and did evangelistic work in Niigata.

Womack, 41, will be stationed in Japan and expects to assume his new responsibilities in late summer. He has been assigned to Hong Kong Baptist College since 1975. Before going overseas he was a psychologist at University Baptist Church, Fort Worth, Texas. He also worked in various counseling capacities in Texas and Tennessee.

The board decided to extend the benefits it provides to missionaries' adopted children to include those adopted overseas, within certain limits. With fewer children available now for adoption in this country, the board voted to provide child benefits to childless couples or couples with only one child who adopt children overseas after consultation with their area director and the board's medical and family consultants.

A maximum of two such adoptions would be covered for a childless couple, or one in the case of a couple already having one child. The board said that should additional children be born to the couple, benefits to the adopted children would not be affected.

Treasurer Carl Johnson said receipts for the Lottie Moon offering through March 6 were \$33,513,078, up more than \$3.8 million over the same period last year. The total represents 74.5 percent of the \$45 million goal. At the same time last year 73.2 percent, or \$33.5 million, had been received. Cooperative Program receipts to the board were up \$1,024,959, or 15.58 percent, during the first two months of 1981.

President R. Keith Parks, in an overview statement, noted that financial pressures are building up in field and work budgets overseas. These pressures, plus the board's increased tempo in gearing up for volunteer programs, have caused him to put a freeze on new Richmond staff positions that had already been authorized by the board. He said priorities are being reviewed to be sure any new positions are absolutely essential.

The board's relief ministries reported \$269,486 distributed in hunger and general relief funds since the February board meeting. This figure brings the total distributed in 1981 to more than \$357,000, an increase of 31 percent over appropriations through the same time in 1980.

## Tax evasion ploy results in snafu

By Stan Hasty

WASHINGTON (BP) — Individuals who try to avoid paying income taxes under the guise of establishing their own "churches" received a legal blow when the U.S. Supreme Court rejected the appeal of an Illinois man whose tax exempt status was revoked by the Internal Revenue Service.

S. Dean Slough, who organized what he called the "Western Catholic Church" in 1971, reached the end of his legal appeals when the high court unanimously and without comment let stand lower court rulings upholding the revocation.

Slough, who along with his wife and daughter formed the church's board of directors, requested and received tax exempt status several months after establishing his "church." According to the incorporation papers, the purpose of the church was "to embrace persons of all faiths, colors, and creeds, to join for a common cause the betterment of man, by helping God in spreading the Gospel."

By 1978, however, Internal Revenue Service officials became suspicious, launched an investigation into the church's progress and eventually revoked the tax exemption, retroactive to the date of founding.

Both the U.S. Tax Court in Washington, D.C. and the Seventh Circuit Court of Appeals in Chicago agreed with IRS that because Slough's church had no place of worship and conducted no public religious services, the tax exemption should have been revoked.

Other reasons cited in a lengthy opinion by the tax court were that the church's only activities aside from making investments were some one-to-one ministries and distribution of a few money grants to needy individuals chosen by Slough. The court also found that the church's capital came primarily from Slough, his wife and daughter, and that the organization's primary

activity was investment of its funds.

Although mainline church leaders have repeatedly expressed concern in recent years over IRS's growing tendency to define what constitutes a church, especially in its application of the "integrated auxiliary" rule, they have insisted that the powerful taxing agency ought to approach questionable exemptions on a case-by-case basis.

## MBMC sets health careers day

Mississippi Baptist Medical Center is sponsoring a health careers day Friday, April 3, from 9:30 a.m. to 2:30 p.m. for high school juniors, seniors, junior college, college and university students interested in health careers.

Instructors from the four health related schools at MBMC will discuss education requirements and job opportunities in the fields of medical technology, practical nursing, radiologic technology and respiratory therapy from 9:30 a.m. to 12 noon. Following lunch, which will be provided by MBMC, tours will be given of the various departments and there will be opportunities for questions.

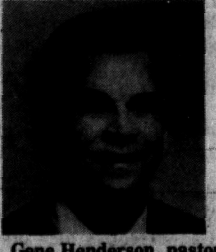
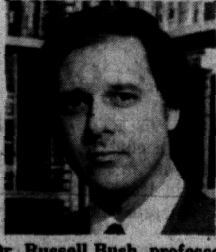

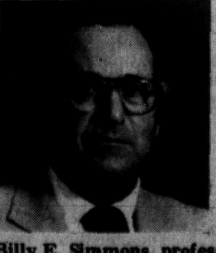

Students interested in attending must register by calling Laura Lowe in the public relations office at 968-5135 no later than Friday, March 27. Attendance is limited.

### Baptist Doctrine Preview Seminars

for the study of the book,

## THE DOCTRINE OF THE CHURCH by W. A. Criswell

All pastors and others who will be leading the adult study in their churches are to attend.

<p>March 23 First Baptist Church, West Point March 24 West Heights Church, Pontotoc</p> <p>Leader:</p>  <p>Dr. Gene Henderson, pastor Fairview Church, Columbus</p>	<p>March 23 First Baptist Church, Laurel March 24 Lauderdale Baptist Associational Office</p> <p>Leader:</p>  <p>Dr. Russell Bush, professor Southwestern Seminary</p>	<p>March 23 Oakhurst Baptist Church, Clarksdale March 24 Attala Baptist Associational Office</p> <p>Leader:</p>  <p>Dr. James Heflin, pastor First Church, Greenville</p>
<p>March 23 Jackson County Baptist Associational Office March 24 Hindsboro Baptist Church, Gulfport</p> <p>Leader:</p>  <p>Dr. Billy E. Simmons, professor New Orleans Seminary</p>	<p>March 23 Copiah Baptist Associational Office March 24 Washington Baptist Associational Office</p> <p>Leader:</p>  <p>Dr. Jack Glaze, professor Mississippi College</p>	

**10 SEMINARS TO CHOOSE FROM**

**9:30-11:30 A.M.**

## Housing still available for Los Angeles meeting

LOS ANGELES (BP) — Some rooms remain for the 1981 meeting of the Southern Baptist Convention at the Los Angeles Convention Center although 95 percent are reserved.

"There are a few rooms available, mostly through cancellations," said Tim Hedquist, associate executive secretary and director of financial planning for the SBC Executive Committee.

Hedquist, however, warned that most of the rooms still available are higher priced rooms.

Persons still needing reservations should obtain forms from their state convention offices or use the form in the September 1980 issue of Baptist Program.

"Even when the block of rooms reserved through the Los Angeles Housing Bureau are gone, there are still plenty of rooms. There are some 11,000 rooms in downtown Los Angeles, and we (the SBC) are using about half of them," Hedquist said.

"Persons wishing to do so may negotiate directly with hotels the city's housing bureau is not using for our convention," he added, saying most of them are not within walking distance, but are "within a five-mile radius of the convention center."

Persons wishing to obtain the names of other hotels in Los Angeles may telephone the housing bureau at (213) 488-0211.

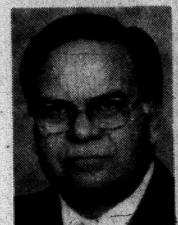


# One conference will combine pastor-staff work, church rec

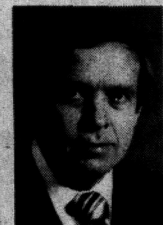
A special conference will be offered this summer at Gulfshore Baptist Assembly combining training in the area of pastor-church staff work and church recreation.



Grubbs



Cardwell



Bryson

## Jim Walter will lead clinic for median adults

Jim Walter, adult consultant, Sunday School Department, Sunday School Board, SBC, will lead in a Sunday School Median Adult Leadership Clinic at First Church Laurel on Friday evening, April 24, from 6 to 9:45 p.m. The clinic will begin with a banquet in the Family Life Building of the host church.

Jim Walter, a native Texan, holds the B.A. degree from Texas Christian University, Fort Worth, and the M.R.E. and Ed. D. degrees from

and committee members, wives of staffers, church and associational secretaries, and kindergarten-day care workers.

Speakers for the special sessions relating to pastor — church staff work will be Albert Cardwell, Harold Bryson, and Bruce Grubbs. Caldwell is director of Cardwell Counseling Service in Macon, Ga. Bryson is professor of preaching at New Orleans Seminary. And Grubbs is consultant in the pastoral section of the Baptist Sunday School Board.

Speakers for the church recreation workers will be Grady Lowrey, professor of recreation at Southwestern Seminary, and Frank Hart Smith, consultant in church recreation at the Sunday School Board.

For more information on the pastor-church staff program, write Leon Emery. For more in the church recreation conference, write Robin Nichols. Both may be reached at Box 530, Jackson, Miss., 39205.

For reservations, write Gulfshore

Baptist Assembly, Henderson Point, Pass Christian, Miss., 39571. Reservations need to include a \$15 deposit per person.

## Seven earn plaques for Bible expertise

Seven persons since 1977 have been awarded special plaques for participation in Bible Drills for nine years. This plaque is awarded to persons who have participated for three years in the Children's Bible Drill and six years in the Youth Bible Drill.

This special award came into existence in 1977, along with three trophy awards to persons, who out of their love for this Bible skill activity, continue to participate, even though ineligible by age to enter into the procedure by which persons are selected to represent the state in Youth Bible Drills conducted at Glorieta and Ridgecrest Baptist Conference Centers each year.

Norman Rodgers, while serving as youth consultant in the Church Training department developed the means of recognition now being used. Boys and girls in grades ten, eleven, and twelve, who have participated in the Youth Bible Drill for their fourth, fifth, or sixth year are given trophies graduated in size, in recognition of their continued participation beyond the time when they could earn the special distinction of representing Mississippi in the Southern Baptist Drill. Many persons, who while younger, did represent the state in the convention-wide drill, have continued participating in the state drill.

Natasha, Bud and Talitha Edwards of First Baptist Church, Grenada, were the first recipients of the nine year plaque. These were followed by Beth Davenport of Tupelo, Christi Klink of Parkway, Jackson, Jill Arrington of First, Coffeeville, and Kathy Merritt of Saltillo. The latter three were awarded in 1980.

Participation in the Youth Bible Drill jumped to 459 in 1980 as compared to 327 the preceding year, said Robin Nichols who promotes the program as Youth Consultant in the Church Training department.

Last year's record also reveals that 51 youths earned the Fourth Year Award; thirteen earned the Fifth Year Award; and eleven earned the Sixth Year Award.

Mississippi each year sends two youths, who have earned the right, to participate in the Youth Bible Drills, one at Glorieta, N. Mex., and the other at Ridgecrest, N. C.

## Founders' Day to mark 38th year of seminary

The Mississippi Baptist Seminary is celebrating its 38th anniversary on Thursday, April 2, with Founders' Day activities at 3160 Lynch Street, Jackson, at 7 p.m. Bobby Saucer, Dean of the Morehouse College School of Religion will be the guest speaker.

Saucer will deliver the Herbert Lang Lectures on Friday, April 3, at the new seminary facility. The theme of the Lang Lectureship is, "The Shapes of Christian Preaching for the 80's." The lectureship is named after the first president of the seminary, who served the statewide seminary system, 1943-1956.

The Founder's Day activity and the Lang Lectures are open to the public.

For more information contact Richard A. (Dick) Brogan, president, Mississippi Baptist Seminary.

## L. O. Griffith dies in Georgia

JONESBORO, Ga. (BP) — L. O. Griffith, 74, retired director of the Southern Baptist Home Mission Board's communication division, died March 10.

Griffith began work with the Home Mission Board as director of promotion in 1951. He was named director of a newly-organized division of education and promotion in 1959. He retired Dec. 31, 1971.

Funeral was in Jonesboro and burial was in Shelby, N. C.

His wife, Grace, requested contributions be made to the Griffith Memorial Baptist Church, Stockbridge, Ga., a church he helped start.

## Mississippi Baptist Activities

Mar. 23 Baptist Doctrine Preview Seminar; 9:30 a.m. - 12 Noon; FBC, West Point/FBC, Laurel/Oakhurst BC, Clarksdale/Assn. Office, Pascagoula/Assn. Office, Brookhaven (CT)

23 Baptist Young Women Banquet; Parkway BC, Jackson, 5:30 p.m. (WMU)

23-25 WMU Convention; Parkway BC, Jackson; 7 p.m., 23rd-25th (WMU)

Mar. 24 Baptist Doctrine Preview Seminar; 9:30 a.m.-12 Noon; Handsboro BC, Gulfport/West Heights BC, Pontotoc/Assn. Office, Greenville/Assn. Office, Kosciusko/Assn. Office, Meridian (CT)

Mar. 28 Kindergarten/Day Care Clinic; Broadmoor BC, Jackson, 8 a.m.-4 p.m. (CAPM).

## Kindergarten-day care clinic set

The kindergarten-day care clinic, is set for March 28, at Broadmoor Baptist Church, Jackson.

Janet Kemp, director of the Preschool education center at New Orleans Seminary, will be a featured speaker. Her topic will be "Through the Eyes of the Child."

Special interest sessions will be offered as well as curriculum planning for the different ages of children in preschool and day care.

The clinic is sponsored by the Mississippi Baptist Convention Board's Church Administration-Pastoral Ministries department. For more information phone 968-3907 in Jackson.

## Series designed to teach women how to witness

Seven churches in Mississippi will host a series of personal witnessing workshops for women in March and April.

Leader of the workshops will be Laura Fry Allen of the Home Mission Board's Evangelism Section.

Locations and dates of the conferences will be Calvary Church, Tupelo, March 30, 10 a.m.-noon; Oakhurst Church, Clarksdale, March 30, 7-9 p.m.; First Church, Belzoni, March 31, 10 a.m.-noon; First Church, Louisville, March 31, 7-9 p.m.; First Church, Forest, April 1, 10 a.m.-noon; First Church, Laurel, April 2, 10 a.m.-noon; and First Church, Brookhaven, April 2, 7-9 p.m.

This series designed to teach women to witness effectively to their faith in Jesus Christ, is sponsored by the Mississippi Baptist Convention Board's Woman's Missionary Union.

## "The Gifts of the Christian"—senior adult theme: Gulfshore

Helen Fling and Marjorie Rowden Kelly will lead general conferences on "The Gifts of the Christian" during Senior Adult Retreats at Gulfshore in May.

The first two of three senior adult retreats at Gulfshore are scheduled May 18-22 and May 25-29. Along with Bible study, preaching, and an outstanding music program, there has been scheduled each morning a general conference dealing with Christian gifts.

Marjorie Rowden Kelly, wife of Earl Kelly, Mississippi's Baptist Convention Board executive secretary, is the writer of this year's WMU book which will be the resource for both of these conference leaders. Mrs. Kelly served for several years as a foreign missionary in Israel and more recently as vice-president of William Carey College.

Helen Fling is a member of the staffs of the Home Mission Board and Woman's Missionary Union. Her national prominence in association with missionary education came during a six-year tenure as national WMU president. She also served as state WMU

## Smith, Arnold to direct SS leaders

Two preachers and Bible scholars will be on the summer programs for the four Sunday School Leadership Conferences at Gulfshore Assembly.

Speakers at the first and second mini-conference, July 27-29, and July 30-August 1, will be James H. Smith,



Smith



Arnold

executive director, Brotherhood Commission of the Southern Baptist Convention, Memphis, Tenn.

Preaching and guiding Bible study for the third and fourth mini-conferences, August 3-5 and August 6-8; will be A. Stuart Arnold, Pastor, Citadel Square Baptist Church, Charleston, South Carolina.

For reservation information, write Gulfshore Baptist Assembly, Henderson Point, Pass Christian, Miss., 39571.

Thursday, March 19, 1981

## Historians to view black Southern Baptist heritage

NASHVILLE, Tenn. — "Black Southern Baptist Heritage" will be the theme of the joint annual meeting of the Southern Baptist Historical Commission and Historical Society here, April 21-22.

"With about 600 black Southern Baptist churches and possibly over 250,000 total black Southern Baptists in the United States today, the time is long overdue for a careful look at their heritage," said Lynn E. May, Jr., executive director of the Historical Commission.

Leading off at 8:45 A.M., Tuesday, April 21, in the J. M. Crowe Room at the Southern Baptist Sunday School Board, the first session will feature an "Overview of Black Southern Baptist Involvements" to be addressed by Edward L. Wheeler, associate director of the Southern Baptist Home Mission Board's department of black church relations.

The second address of the Tuesday morning session will be, "Implications of the Withdrawal of Blacks from Southern Baptist Churches Following Emancipation," with the speaker to be David O. Moore, chairman of the department of religion, William Jewell College, Liberty, Mo.

A noon luncheon at First Baptist Church, Nashville, that same day, will feature a videotape presentation, "Black Southern Baptists at Work."

The Tuesday (April 21) evening session will feature Leon McBeth, professor of church history at Southwestern Seminary, addressing the issue, "Images of the Black Church in America."

In the same session, "Home Mission Board Ministry in the Black Community" will be discussed by Emmanuel L. McCall, director of that agency's department of black church relations.

The Wednesday (April 22) session, to begin at 8:45 A.M., will feature an

address, "Implications of Multiple Affiliation for Black Southern Baptists," to be delivered by Pastor Harold T. Branch of St. John Baptist Church, Corpus Christi, Texas.

The final address of the meeting will deal with "Growth of Black Southern Baptist Churches in the Inner City," by an expert in that area, Sidney Smith, consultant with the ethnic liaison unit of the office of church programs and services at the Baptist Sunday School Board.

The Commission trustees will meet at 2:00 P.M., Monday, April 20, in the J. M. Crowe Room for their business session.

## Preschool meets will offer ten topics

Ten choices for conference topics will be offered during preschool seminars to be held at First Baptist Church, Clinton, and First Baptist Church, Hattiesburg.

These seminars will take place on April 7 and April 9, respectively, both beginning at 4 p.m., concluding at 9.

Tommy Gilmore, of First Baptist Church, Atlanta, will be general conference leader. His topic will be "Equipping Parents as Religious Educators: The Church's Responsibility."

A banquet will be included in the \$5 conference fee. Write Billy Hudgens, Box 530, Jackson, Miss., 39205, or phone 968-3891, noting which conference is to be attended.

The special interest sessions, of which three may be attended, include "How to Teach Babies, Creepers, and Toddlers," "Extended Session: Using New Materials," "Self Enrichment for Teachers," "Games, Games, Games,"

Music with preschoolers," "Homeliving Activities," "Group Time," "Parents Meeting," "Nature Ideas," and "Art Ideas."

## Secretaries' banquet set

The Mississippi Baptist Church Secretaries' Association will sponsor a banquet April 20, during the annual Secretaries' Conference in Jackson.

The banquet for all Secretaries' Conference participants, will follow a meeting of the Association which interested persons may attend.

The Secretaries' Conference meeting at the Baptist Building, 515 Mississippi, will begin at 11:30 a.m.

Lucy Hinkins of the Baptist Sunday School Board.

Theme of conference sessions is on "winning" and includes "special skill sharpening sessions."

The program begins with registration at 12:30 p.m. on Monday, April 20, and concludes the next day at 11:45 a.m.

For reservations, write Leon Emery, Box 530, Jackson, Miss. 39205.

Springfield, Mo. (EP) — Much of the \$10 million the Moral Majority organization expects in contributions this year will be funneled into a campaign to clean up television. Jerry Falwell says. Attacking violence, sex and profanity on television, Falwell said a nationwide boycott of products advertised on objectionable shows would be launched this year.

## Stewardship Spotlight

### Sylvarena Baptist Church

From time to time the Department of Stewardship and Cooperative Program Promotion will be selecting churches over the state that have achieved outstanding records in their ministry through the Cooperative Program, and those cases will be presented in features to be called "Stewardship Spotlight." The first such church to be selected was Sylvarena Baptist Church in Smith Association.



Pastor W. E. Ferrell

Sylvarena, located between Bay Springs and Raleigh in Smith Association, deserves the stewardship spotlight. In six years the church increased the percentage giving to the Cooperative Program from six percent to a high of 17 percent. In dollars the church increased from \$2,931 in 1975 to \$8,370 in 1980.

The church also contributes to the associational mission program and to special mission offerings. Last year the total amount given to missions was 26 percent of the budget. Sylvarena has 161 resident members. The mission giving per capita amounted to \$104.

Pastor William Ferrell shared some of the factors contributing to this giving record. He presents the total stewardship responsibilities on a regular basis. Each month there is a steward-

ship emphasis. Missionary Moments, a prayer calendar for the ministries of the Cooperative Program is used. Brother Ferrell has recently concluded a trip to the mission field of Argentina and his people share in local mission efforts. All of this adds up to a mission-minded congregation on the move.

Two other factors should be noted. Ferrell has been pastor of this congregation for six years. He has had time to present the positive side of stewardship.

Also, he encourages his leaders to attend associational and state conferences. The decision makers of the church are aware of world opportunities and their responsibility. Ferrell sums it all up by saying, "They are just fine Christians and I enjoy working with them."

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BR2



# The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

## Editorials

### World missions conference . . .

## Among the Lord's people

The world of the Baptist state paper has its interesting aspects. I grew up in a West Texas village of 800. Our water was provided by a windmill. It was uphill from the house, so we had running water.

It wasn't a town laid out in an orderly fashion. My father was the pastor. I lived in the parsonage, and it was situated on half a block. It was a long walk from the house to the garage, so we seldom put the car in it. During the summers I spent a great deal of time with my friends out in the country on the ranches. Simply put, my friends were cowboys, and I spent the summers with them on horses.

It's a long way from that little town to the halls of Southern Baptist officialdom. In this business I have met and count as friends some of the choice people of the earth.

The greatest thrill of all, however, comes with the opportunity of visiting with pastors of churches. This is particularly true when it is a small church in a small town, because that is where I am at home. That's where I came from.

Such visits were a special privilege a few days ago as I spent a week involved in a World Missions Conference in Jackson County. The pastors of these churches are dedicated people

who are engrossed in serving the Lord, and it is a thrill to be able to look in on it for a few days.

Exciting things are going on in these churches. The first part of the week I spent with Tom Byrge at Graceland Baptist Church in Vanceale. Tom recently retired after 20 years in the Air Force. He is still a young man and is providing first-rate leadership for the church.

The last half of the week was spent in the home of Melvin Hancock, pastor of the church at Hurley. There is not much to Hurley as a town, but the people there and at Graceland are great and provided hospitality beyond description. Melvin is a veteran pastor and knows how to move among his people. The Lord works through both him and Tom.

It was a delightful experience to be able to sit for extended periods and visit with these two pastors. There wasn't quite the opportunity to visit with others, but what time we had was enjoyable spent with Rob Davis at Cambridge, C. H. Stone at Belle Fountain, Robert Louk at Pine Lake, Gerald Hegwood at Helena, H. A. Wilks at Wade, and Donny Boutwell at Four Mill Creek.

Besides the Byrges and the Hancocks, the only other pastor's home I

had a chance to visit was the Boutwells. As was the case with the others, we had never met before; but the brief visit was delightful. We got acquainted fast, as happens among the Lord's people. These two, the Boutwells, served as U.S.-2 missionaries for two years in the inner city of Buffalo, New York, which seemed to compare almost with the description of the South Bronx last week, and at Niagara Falls. Mrs. Boutwell is a gracious hostess and had a delicious bowl of chili waiting after church. Where I came from chili is almost a staple item.

Hancock, by the way, as a young Navy man during World War II, was one of the first Americans to walk into Hiroshima after its destruction.

I suppose the purpose of serving on a World Missions Conference team is to be of help to the churches, but I was the one who was helped. I had not met any of the missionaries before the conference and did not get an opportunity to visit at length with many of them.

I am richer, however, for the contacts I had with such persons as Jim Houser of Tanzania. He now lives in the same corner of Dallas where my family lived and is a member of the same church we were. He lives in the missionary residence.

James (Boe) Stanley of the Philippines will move out into the bush with the nationals when he returns. Electricity, when he has it, will be supplied by a generator. Sometime back Stanley was wounded by a sniper, though he was not the target.

Ted Stanton of Argentina shared my visit with the Boutwells and followed me home after services on Sunday evening for a 1 a.m. Monday arrival and a meeting at the Baptist Building the next day relating to the task force trip to that nation, which is now in progress.

Mike Owen of Guatemala and I visited for more than an hour in the Hancock's home following his presentation at Hurley.

Becoming acquainted with these pastors and missionaries, dear reader, were choice moments in life. They are the Lord's people, and it shows.

Allen Webb, the director of Missions in Jackson County, and I became acquainted when he was on the board of directors of the Baptist Standard in Texas when I was associate editor there. I can only express to him my sincere appreciation for such an opportunity as this World Mission Conference was for me.—DTM

### Guest opinion . . .

## Lost and found

By Billie Buckley  
Natchez

#### LOST:

One solitary diamond representing twenty-one years in one old-fashioned marriage.

#### DESCRIPTION:

Fashioned with love from a stable man, two vibrant teen-age sons, enduring friendships and an aging yet ageless mother.

Sprinkled with chalkdust collected from fifteen years of teaching children about life and self as well as about books.

Matured with sorrows: the loss of friends— young and old, the death of dreams, the disappointments in self

and in others.

Shaped by many hours of work: mopping floors, washing countless jeans, and raking autumn leaves.

Sparkled with exciting times spent at numerous football and baseball games watching two sons handle the joys of winning and the bitterness of defeat.

Designed to be worn comfortably around young people who inspire, older people who encourage, and peers who understand.

Conditioned to share a pot of coffee and a warm conversation with good friends.

Worn best when allowed to sit in front of a warm fire at the end of a busy day with a good book.

Buffeted by caring: the hurt of caring and the security of being cared for by others.

Embedded with hope for the future that allows our children to be productive and creative.

Cemented by the determination and unshakable response of others to sorrows and difficulties.

Submerged in simplicity of ways and values.

Molded by humor, fun, and idleness on a lazy summer day.

Strengthened by shared public worship and quiet private devotions in the early hours of each day.

Silhouetted in a man's unconditional love that allows me to be me, meets my every need, and continues to grow in

excitement and depth.

#### VALUE:

Worthless as compared to the richness of being loved and needed.

the fulfillment of children, the security of a home, the pride of hard work, the warmth of friendships, the vigor of health and energy, the freedoms of democracy, the reality of a living creator God who cares for me.

REWARD: If found, wear with joy found not in luxurious resources, but in lasting values.

POSTSCRIPT: Diamond found three days after losing. Plans are to continue wearing it for many years.

### Faith seeking understanding . . .

## What do I believe about the church?

By Frank Staggs

Of what do you think when you hear the word church? Do you think of a building? A gathering of people? An

organization or institution? Have we submitted going to church for being the church? What we are, we are all the time. Is this why we prefer going to church to being the church?

The English word church seems to come from the Greek word *kyriakos*, belonging to the Lord. Thus the church may refer to the Lord's house or to the Lord's people. With this latter meaning, the term is a very happy one, for the church is a fellowship of people who belong to the Lord.

The church is not just any gathering of people; it is that particular fellowship of persons, called and redeemed, brought together under the kingdom or sovereign rule of God. We who have distrusted and disobeyed are brought one by one, through repentance and faith, under the claim of God, answering to him as sovereign. The kingdom of God

is His rule confronting us in His anointed, the Christ. He alone has the right to command us absolutely and ultimately.

Church and kingdom are related but not identical. The kingdom is the rule of God, and the church is a fellowship of persons brought together under that rule.

#### The Term Ecclesia

The New Testament term for church is *ecclesia* (as in ecclesiastical). This word literally means to call out. In Greek cities, *ecclesia* designated a local assembly. However, New Testament meaning is not to be derived from pagan Greece, but to be understood against its Old Testament background. In the Greek translation of the Old Testament (called the Septuagint), the term *ecclesia* was already in use. It could designate God's people whether assembled or not.

The New Testament employs *ecclesia* to designate God's people in their totality or in a local gathering. Local usages are not disputed and require no demonstration. Non-local usages are not as frequent but they are as significant. Examples of non-local usages are found in Matt. 16:18; Acts 9:41 (best manuscripts); I Cor. 10:32; 12:28; 15:9; Gal. 1:13; Phil. 3:6; Col. 1:18, 24; 3:15; and Eph. 1:22 f.; 3:10, 21; 5:23-32.

The church in its non-local sense is not an organization or institution, but a family of persons. The church which Jesus said he would build and against which the gates of Hades will not prevail is no organization or institution (Matt. 16:18). Organization and institutions come and go, but Christ's church is indestructible for all time.

#### The Body of Christ

The New Testament employs many analogies in describing the church. We are His flock (cf. Matt. 26:31; Luke 12:32; John 10:16; 21:15-17; Acts 20:28; I Peter 5:2). The vine, ancient symbol for Israel, designates Christ and His church (John 15:1). His disciples are the new family of Christ (Mark 3:33-35). Paul's great analogy is that of the body (I Cor. 12:14-11; Rom. 12:4-5; Col. 1:18, 24; 3:15; Eph. 1:22 f.; 3:10, 21; 5:23-32.)

Paul never writes about a body of Christians; it is the body of Christ. In a real sense, Christ is embodied in His people, living, suffering, and serving in and through them. This analogy may be taken too literally, but it can-

not be taken too seriously. In the body of Christ we are individually distinguishable each from Christ and each from the other; but we are so related to Christ and to one another that we are inseparable. What affects one affects all.

The body of Christ is one body, yet it is not one member (cf. I Cor. 12:12-14). The church is a unity, but within it is diversity. Provision is made for individual gifts and roles within the body, yet we are one body in Christ.

The church is not an invisible body. It is as visible as people are visible. It is the working body of Christ, suffering and serving. Provision is made for different ministries within the working body of Christ, but no provision is made for non-working members (Eph. 4:9-16).

#### The Local Church

Because we are bound up with time and place, it follows that the church appears in local embodiment. The local church is the church in a given place. It is not a part, a fragment, or a torso. Wherever Christ is embodied in His people, that is the church there. This is the ground for what is called the "autonomy" of the local church. The

term, which means self-rule, is not a choice one, but it points to something valid. The local church functions as the church in a given place, for it is the church at that place.

The real authority in the church is that of Christ. The whole congregation has both the privilege and the responsibility of seeking the mind of Christ. A majority, minority, or unanimity does not necessarily reflect the mind or will of Christ. It is the business of the whole congregation to seek together the will of Christ, to live under His sovereign rule as ultimate and absolute.

#### Instrument and Goal

Jesus created the church for eternity. It is not just a means; it is an end. It is both instrument and goal. It is His ministering body through which He continues to preach, teach, comfort, judge, suffer, and serve. It is also that toward which God through the ages has moved. It is through the church that "the multi-colored wisdom of God" is at last seen. (Eph. 3:10) The church is the crowning glory of God's work, as He brings together in Christ persons who had been as estranged and hostile toward one another as were Jews and gentiles. (Eph. 2:14ff.)

### Re: telephone class

Dear Sir:  
I really appreciated and enjoyed the article about FBC, Houston's telephone Sunday School class. Truly that is the most innovative program I have heard of any church doing. How much better than just being on the list of those who have a visit now and then and have literature delivered to them.

A couple of weeks ago, I noted an article about the Mantee Baptist Church and a Memorial Trust Fund to be used by laypersons from the church volunteering to participate in mission projects at home and abroad. This is a great idea.

By checking the map, I note that while in different counties, these two churches are less than 25 miles apart. Thank you for your good reporting, Baptist Record!

Eunice Campbell, Vicksburg

### Stamps for food

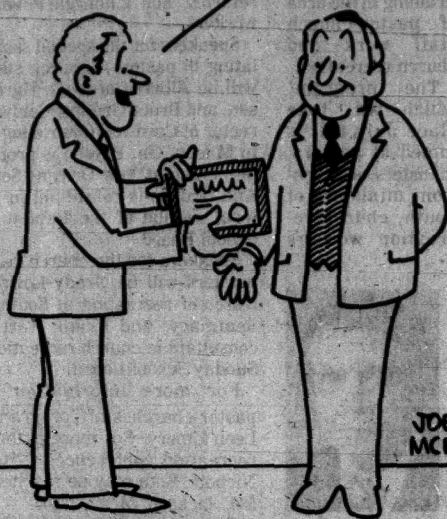
Editor:  
I would like to acquaint you with a new program that collects used postage stamps.

Miss Lilamoni Perea of Sri Lanka, Ceylon, has for many years operated a stamp program in Louisville, Ky. Miss Perea has now returned to her home country of Ceylon. However, her efforts will continue.

Miss Linda Collins, working in Indianapolis, Ind., plans to continue to collect world-wide used postage stamps which are sold and the money used to feed and clothe hungry children in destitute areas of our world.

Please save your used postage stamps to help this worthwhile program. We prefer to receive the stamps with about one-quarter of an inch of the envelope; however, stamps removed from the paper are also acceptable.

"NOT ONLY DID YOU LEAD OUR STATE WITH THOSE 501 BAPTISMS, BUT YOU DOUBLED YOUR SUNDAY SCHOOL ENROLLMENT — IT WENT FROM 85 TO 170. CONGRATULATIONS."



## March days

And the spring arose on the garden fair  
Like the Spirit of Love felt everywhere;  
And each flower and herb on Earth's dark breast  
Rose from the dreams of its wintry rest.

—Percy B. Shelley

Aquamarine, the blue-green color of the sea, is March's gem. And speaking of gems, isn't March a gem of a month? It's a month when . . . baseball mitts are dug out of closets . . . chipmunks and bears end their hibernation . . . ducks and wild geese begin their flights north (Odell said that after midnight on March 1 she was awakened by the honking of the wild geese in the night sky and could not believe it was time for them already).

Elizabeth Barrett Browning's birthday is celebrated, as well as the birthdays of Michelangelo, Oliver Wendell Holmes, Amerigo Vespucci, Luther Burbank, Knute Rockne, Andrew Jackson, David Livingstone, Johann Sebastian Bach, Robert Frost, Kate Greenaway — and a bunch of others, including Mama and me.

Forsythia patches the landscape with scraps of bright yellow . . . grass, soft and sweet-smelling, pushes up through the cold ground . . . hyacinths give away free perfume . . . income tax time inches nearer . . . jonquils reach upward toward the light after months of darkness under the earth . . . kites fly from children's hands . . . like a lion March comes in, and it will go out like a lamb! — so the saying goes (blustery days mix with the mild, glorious days that Roy Colum says give him outside-itis).

... memories stir (Mama comes for a visit and we talk of March days of yesteryear)

... nature's rebirth turns thoughts toward the need for new beginnings (I wonder why March isn't the first month of the year, since it is the time to begin again, and I learn that it was the first month on the ancient Roman calendar, until Julius Caesar changed the calendar and made it the third month)

... oxalis' tiny pink flowers appear among clumps of green

... picnics spread their lunches in the parks and by the sides of fish ponds . . . quiet joy bubbles up in many a heart, as the sap rises in the trees

... rebuds zigzagged pink the edges of the woods

... spring arrives on March 21 as the sun's center passes directly over the equator

... turtles' voices are heard in the land; the time for singing of birds has come (Song of Solomon 2:12)

... umbrellas get blown inside out . . . violets cover their shy faces with heart-shaped green hands

... willows decorate the lake shallows with feathery tendrils . . . xanthin-colored skies signal tornadoes

... zero hour arrives for doing all the things put off all winter — things to do "when it gets a bit warmer," like cleaning the storage room or painting the eaves — zero hour for keeping the promise to myself to re-examine my spiritual well-being.

March and spring go together. Nathaniel Hawthorne paid his wife a nice compliment when he said, "Methinks my wife is twin-sister to the spring; so they should greet one another tenderly, for they both are fresh and dewy, both full of hope and cheerfulness; both have bird-voices always singing out of their hearts . . . and both have power to renew and recreate the weary spirit."

**JOHN BUNYAN: THE TINKER OF BEDFORD** by William Deal (Good News Publishers, paper, 160 pp., \$2.95) The story of John Bunyan's life is movingly told in this book. Bunyan was an unusual man who with little formal education wrote 60 books, and with no formal legal training helped to secure religious freedom in English law. While in prison for 12 years he profoundly influenced his countrymen through the power of his pen. He was jailed repeatedly, and his writings were banned during his lifetime. Yet his dedication to Jesus Christ was acknowledged even by his enemies. His book, *Pilgrim's Progress*, is one of the best-loved books in English.

**THE FIRST 4 YEARS ARE THE HARDEST** by Michael Pountney (Inter-Varsity, paper, 102 pp., \$3.95) Pountney has written a handbook for Christian students on secular college campuses. With lively imagery and wit, he offers advice on basic issues, such as finding fellowship on campus, maintaining a daily Quiet Time, dealing with hostile professors, handling feelings of abnormality, coping with temptation, and finding a summer job. The author, a former English teacher, is university staff coordinator with Inter-Varsity Christian Fellowship in Vancouver, Canada. He knows college students well and in this book speaks directly to their fears and weaknesses.

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Marion Dailey  
Kiln, Miss.

### Memories of Dr. Odle

Dear Editor:  
Anniversaries kindle memories — and March 24 will mark the first anniversary of the home going of our beloved Dr. Joe T. Odle.

Although he had left our pastorate, Gulfport First Church, many years before his passing he never left our hearts. Our regard for this great man of God remains as fresh and fervent as ever. He returned occasionally and in

1977 we were blessed again to have him serve as our interim pastor for several months.

I always felt that God bent down His ear when Joe Odle prayed. In his sermons he always presented and exalted Jesus Christ and God's love toward us — made one sorry for every wrong and error ever committed, and stimulated a strong resolve to try harder to be worthy of God's love. He put himself behind the cross always and apologized for any personal reference.

Once in describing Dr. Odle to my brother who was visiting us, my husband, now in Glory also, said, "Joe Odle is more like Jesus than any person I have ever known — he is what he preaches." Dr. Odle was a blessing and inspiration to our lives and all the other lives he touched. I thank God for my memories of Dr. Joe T. Odle.

Mamie W. Lenaz  
2400 - 23rd Ave.  
Gulfport, Miss. 39501



# Cooperative program budget nearing \$100 million mark

NASHVILLE, Tenn. (BP) — A national Cooperative Program budget of \$94 million, which will fund the work of 20 Southern Baptist Convention agencies, has been approved for presentation to the 1981 SBC annual meeting in Los Angeles.

The budget includes a basic operating total of \$83.4 million, a capital needs section of \$3,000,000, and a Bold Mission Thrust Challenge goal of \$6,599,000.

The operating budget, which represents an 11.95 percent increase over 1980-81, is considerably short of the requests made by the agencies for operating funds for 1981-82.

"Regrettably, requests always exceed the available funds," said Gene Watterson, chairman of the budget and planning subcommittee of the SBC Executive Committee.

The 20 agencies, in presentations to the committee in September and again at the budget hearings in January, requested funds totaling \$90,947,048, a 22.08 percent increase.

Watterson, pastor of First Baptist Church of Shelby, N.C., told committee members the process of preparing the budget is "a lengthy process," which took into account "the trend toward double digit inflation worldwide, as well as in the United States. We considered inflation which often seriously threatens the goals and aims of the Foreign Mission Board, and which affects the home fields as well."

Under the budget proposal, the Foreign Mission Board will receive nearly half of the operating budget.

"I think it is significant the allocation to the Foreign Mission Board is 49 percent of the total," said Reginald McDonough, program planning secretary for the Executive Committee, pointing out the percentage is up from the 1980-81 budget, when the FMB received 47 percent of the goal.

The Foreign Mission Board requested \$45,074,000, a 25 percent increase over 1980-81. The allocation is \$40,966,000, an increase of \$4,608,996, or 13.33 percent, over the previous year.

The Home Mission Board requested \$17 million, a 17.2 percent increase. Its allocation is \$16,263,000, an increase of \$1,763,000, or 12.16 percent, representing 19.50 percent of the budget.

The Annuity Board requested \$450,000, a 28.5 percent increase and received an allocation of \$378,000, an increase of \$28,000 or eight percent, representing 45 percent of the budget.

The seminaries:

Golden Gate asked \$1,754,094, a 25.53 percent increase; allocated was \$1,568,920, a 17.15 percent increase representing 1.88 percent of the budget. Midwestern requested \$1,804,380, a 20 percent increase; allocated was \$1,603,658, a 12.79 percent increase; representing 1.92 percent of the budget. New Orleans Seminary requested \$3,375,078, a 28.4 percent increase; allocated was \$3,001,066, a 13.18 percent increase; 3.60 percent of the budget.

Southeastern Seminary requested \$3,159,144, a 23.9 percent increase; allocated was \$2,808,956, a 12.62 percent increase; 3.37 percent of the budget. Southern Seminary, requested \$4,627,278, a 20.5 percent increase; allocated was \$4,115,177, a 12.78 percent increase; 4.93 percent of the budget. Southwestern Seminary, requested \$5,645,639, a 22.56 percent increase; allocated was \$5,021,123, a 11.32 percent increase; 6.02 percent of the budget.

The commissions:

Southern Baptist Foundation, requested \$239,725, a 25.5 percent increase; allocated was \$197,800, a 17.37 percent increase; 24 percent of the budget. American Seminary Commission, requested \$182,000, a 10.3 percent increase; allocated was \$177,700, a 2.36 percent increase; 21 percent of the budget. Brotherhood Commission, requested \$782,000, a 15 percent increase; allocated was \$702,000, a 10.3 percent increase; 84 percent of the budget.

Christian Life Commission requested \$600,000, a 27.2 percent increase; allocated was \$494,200, a 17.5 percent increase; 59 percent of the budget. Education Commission requested \$352,160, an 11.5 percent increase; allocated was \$342,500, a 2.74 percent increase; 41 percent of the budget. Historical Commission, requested \$308,000, an 18.4 percent increase; allocated was \$280,900, a 9.4 percent increase; 34 percent of the budget.

Radio-Television Commission, requested \$3,808,000, a 12 percent in-

crease; allocated was \$3,677,400, a 3.44 percent increase; 4.41 percent of the budget. Stewardship Commission, requested \$345,000 or 11.29 percent increase; allocated was \$315,800, a 9.34 percent increase; 38 percent of the budget. Public Affairs Committee, requested \$324,600, or 11 percent increase; allocated was \$337,800, a 4.03 percent increase; 41 percent of the budget. (NOTE: The committee submitted a revised request, asking a one-time allocation for purchase of equipment.)

The SBC operating budget, which finances the ongoing operation of the convention, was allocated \$1,173,000, an increase of 22.97 percent. The increase, according to Tim Hedquist, assistant to the treasurer and director of financial planning for the Executive Committee, resulted from a decrease in other sources of revenue for the SBC operating budget. Despite the increase in Cooperative Program allocation, he said, the total increase of income for the SBC operating budget is only 10.14 percent.

The allocation is 1.41 percent of the Cooperative Program budget.

The \$3,000,000 capital needs budget allocates \$578,310 to Midwestern Seminary; \$1.5 million to New Orleans Seminary; \$137,000 to Southern Seminary; \$675,290 to Southwestern Seminary, and \$110,000 to the Radio-Television Commission.

Phase One of the Bold Mission Thrust challenge goal allocates \$50,000 to the Annuity Board and \$30,000 to the Stewardship Commission.

Phase Two allocates 50 percent or \$3,259,700 to the Foreign Mission Board; 20 percent or \$1,303,880 to the Home Mission Board and the Radio-Television Commission and 10 percent or \$651,940 to the six seminaries.

Abidjan, Ivory Coast — The guitar edition of "Chanté au Seigneur," the first book of African songs and choruses for Baptists in Ivory Coast, is expected off the presses soon. The book is the first guitar book of African songs he has seen, said Jim Lassiter, mass media coordinator for the Baptist missions of French-speaking West Africa.

## Sergeants, colonels serve on same level in European Baptist Convention church

By John Alexander

(NOTE: John Alexander, director, department of stewardship and Cooperative Program promotion, Mississippi Baptist Convention Board, spent four months in Europe during the fall of 1980, leading spiritual emphases in the churches of the European Baptist Convention. This article is the third of a series.)

Four European Baptist Convention churches are located in England: Calvary, Bicester, Oxon; Friendship, Melton, Woodbridge; Suffolk, Brandon, Suffolk; and Temple, Hartford, Huntingdon, Cambs. Two churches are located in Innsbruck and Salzburg, Austria. International Baptist churches are located in Brussels and Jurbise, Belgium. Emmanuel Baptist Church is in Paris, France.

European Baptist Convention churches are located in West Germany at Aschaffenburg, Augsburg, Baumholder, Berlin, Bitburg, Bremerhaven, Butzbach, Frankfurt, Giessen, Hahn, Hanau, Heidelberg, Kaiserslautern, Kitzingen, Mannheim, Munich, Nurnberg/Furth, Pirmasens, Schweinfurt, Schwabisch Gmund, Stuttgart, Walldorf, and Wiesbaden.

Trinity Baptist Church is located in Athens, Greece; Emmanuel Baptist Church, Kerkrade, Netherlands; and the North Sea Baptist Church, Stavanger, Norway.

Three churches are located in Italy at Aviano, Naples, and Rome. Three churches are ministering in Spain at Madrid, Rota, and Zaragoza.

The churches that have facilities allowing them to do so have the same Sunday and Wednesday schedule as most Mississippi churches. Other congregations renting space from another church are able to have only one Sunday service which includes Sunday School and a worship service.

People who are not Baptists attend the services and some join under the watchcare of the congregation while they are in Europe.

With the rapid turnover in membership, which cycles every three years, the pastor becomes a stabilizing force around which the church can build continuity. The pastor's leadership becomes doubly important in this kind of congregation.

Many in the military, like many outside the military, have very serious financial problems. Low ranking enlisted men with their families in Europe barely manage to get by. They have only the basic necessities in food, clothing and furniture. This burden places the family under constant economic pressure and some families do not survive this difficulty. Children arriving on the scene places an even greater financial and emotional burden on young married couples.

Drugs are a real and menacing problem among the American military establishment. While the problems and temptations facing GI's in Europe may not be any different than those in other parts of the world, they are nevertheless real problems. There is a persistent and growing need for a car-

pet, furnaces and even an organ — were given to us by local churches. Located in the fastest growing community in Henry County, Fairview proved drawing people wasn't the problem — space was. In less than a year, the church expanded from 1 members to 126, and outgrew its facilities. It is the only Southern Baptist church in a 10-mile radius.

Fairview decided to use the "barn-raising" method for their second building, and again turned to fellow

Fellowship is probably more important in EBC churches than in state-side churches. When services are over, the people may stand around for an hour or more visiting and fellowshiping. I can still hear a retired pastor shouting out to the people, "Folks, we are going to have to go home. It's ten o'clock and time for bed! Please go home so we can turn out the lights."

Members in the EBC churches come from every part of the USA. While there may be some kidding about where one was born or reared, he or she is always welcome in an EBC church.

Military rank seems to fade away at church. Sergeants and colonels study, worship, and serve together on the same level. They serve together on committees, sing together in choirs, and talk freely during church fellowship periods. When the men go to work the following day, however, rank is strictly observed.

If some of these EBC churches only had the church buildings most Mississippi churches have, it would be a thrilling experience to see what they could and would accomplish with them. Some literally perform miracles with what they do have.

I salute the pastors and people of the European Baptist Convention for the beautiful service they render our Saviour in a needy area of our very dangerous and troubled world.

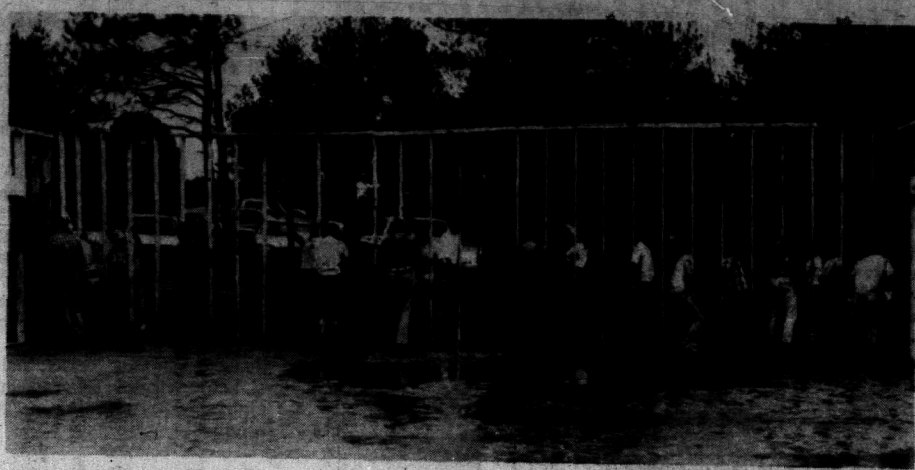


\$10,000 will provide scholarships

Ralph Noonkester, right, president of William Carey College, chats with Mrs. H. V. Laird and her son, Dorman Laird. Mrs. Laird recently contributed \$10,000 to the college to establish a trust that will provide scholarships to ministerial students who have superior academic records and who are in need of financial assistance. Laird, a 1961 alumnus of Carey, now teaches in the college's Department of Biblical Studies and Church Vocations. Mrs. Laird is from Tylertown.

Thursday, March 19, 1981

BAPTIST RECORD PAGE 5



First Baptist Church of Fairview, a suburb of Atlanta, received assistance from 120 men in building the church's second interim structure. By sunset the same day, the South

Metropolitan Baptist Association group had erected the 40-foot by 90-foot building. (Photo by Bob Yeager)

### "Barn-raising" in Atlanta

## Men build church to fit roof

ATLANTA (BP) — On an overcast Saturday morning, 120 men from six churches gathered on a vacant lot at First Baptist Church of Fairview, a suburb of Atlanta, facing a huge task: to build the church's second interim building before sunset.

Ten hours later, the 40-foot by 90-foot structure was standing.

Church members had little doubt it could be done because a year earlier, South Metro Baptist Association had erected the first unit of the church, also within one day.

Fairview Baptist evolved out of a 1978 survey and home Bible study led by Carlton Burnett, The Bible study quickly outgrew homes and about six months later, the group bought property. In October 1979, they sent out their first call for help in raising a building.

The church received a pre-constructed roof, a gift from a neighboring church, that "was exactly double the size of the proposed building," said Bob Yeager, Fairview's building committee chairman. So the men built the church to fit the roof.

Financial support came from co-sponsoring Rock Baptist Church in Rex, Ga., in addition to individual contributions. Burnett described it as "the finest experience of cooperation among neighboring churches I've ever seen. The furnishings — chairs, carpet, furnaces and even an organ — were given to us by local churches."

Located in the fastest growing community in Henry County, Fairview proved drawing people wasn't the problem — space was. In less than a year, the church expanded from 1 members to 126, and outgrew its facilities. It is the only Southern Baptist church in a 10-mile radius.

Fairview decided to use the "barn-raising" method for their second building, and again turned to fellow

Baptists for help. First Baptist Church of Stockbridge, Ga., co-sponsor of Fairview, added \$20,000 for materials to Fairview's own \$5,000 building fund, allowing the church to build its second debt-free building.

The spirit of cooperation continued. A local bridge company furnished a crane to lift gables to the roof; men with hammers materialized; pre-teen-age boys were on hand to hold boards in place and occasionally drive a nail. At noon, women from the associ-

ation's churches supplied a hearty meal for workers.

Construction finished about 5 p.m., leaving enough daylight for the weary workers to hold a prayer and praise service in their new building.

The new sanctuary seats 300 people. Already Burnett comments "We hope to fill it soon. People are just beginning to build in this area, and we're going to be here to greet them."

(Adapted from Missions USA magazine.)

## Pressler defines role in West Virginia speech

By Jack Walls

CHARLESTON, W. Va. (BP) — Paul Pressler, a Houston appeals court judge, spelled out what he believes his role to be in the Southern Baptist Convention during a speech and question and answer session in Cross Lanes Baptist Church.

"My role is to say to people that we do have a problem," he told pastors, laypersons and state staff members. "Second, it is to say that there is a solution to this problem and third, to motivate the people into activity."

Pressler said, "I don't think that at the present time Southern Baptists have gone the way the Methodist seminaries have gone, the Presbyterian seminaries have gone and those denominations have gone. But I do feel that at certain places we are creating a situation where the floodgates are being opened for various doctrinal deviations and that our children and our grandchildren will reap the havoc of the ambiguity which we have allowed to be created at the present time if we

don't do something about it." He told his audience of having watched the decline of New England churches because of liberal theology, and his concern during the (Ralph) Elliott controversy in the SBC in the early 1960s.

Even though Elliott was fired from a teaching post at Midwestern Seminary in Kansas City, Pressler said he was disappointed Southern Baptist leadership did not take decisive action on the theological issues, but dismissed the professor, not for his views on Genesis but for other reasons.

Pressler, who said he had been amazed and disturbed "at personal attacks against him during his efforts to point out liberalism in the denomination, encouraged participants to deal with the issues rather than the personalities involved."

Walls is editor of the West Virginia Southern Baptist, journal of the West Virginia Convention of Southern Baptists.

HEAR  
**JAMES  
ROBISON**

7:30 P.M. March 22-27  
Mississippi Coliseum, Jackson, Mississippi



## Wiggins pastor emeritus dies

Funeral services were held March 5 at First Church, Wiggins, for N. J. Lee, 91, of Wiggins, who died March 4 at his home. James Street, pastor of First Church, Cleveland, and David R. Radin, associate pastor and activities director of First, Wiggins, officiated.

Lee, a native of Jeff Davis County, had served as pastor of many churches in south Mississippi and Louisiana. He was pastor of First Baptist, Wiggins, for 14 years and was pastor emeritus there at the time of his death.

Survivors include his wife, Otie Boyanton Lee; a daughter, Christine Annis of Wiggins; two sons, N. J. Lee, Jr. of Bridge City, Texas; and Frank E. Lee of Wiggins; six grandchildren; eight great-grandchildren; and one brother.



CALVARY CHURCH, SMITHDALE's new pastor's home in Mississippi Association is scheduled to be complete by April 1, only 90 days from the date work began on it. Men of the church are building the house on Saturdays, with women preparing food for their lunch. Building committee members are Mac Watts, chairman, Carol Wicker, Leon Wroten, and Roger Cothorn. Barry Corbett is pastor.

Billy Floyd, pastor of Spring Hill Church, Calhoun County, celebrated Valentine Day on Feb. 15 in his church by giving a carnation to every woman in the church, young and old. In return, he asked that they give some tangible expressions of love to their husbands and fathers.

Temple Church, Grenada, has bought land in south Grenada on which to erect a church building. The land at Tie Plan Road and Highway 51 South.



Belden Church, Lee County, recently presented Sunday School perfect attendance pins to Toffy Roper, left, for 23 years, and his wife Reeta Roper, center, for 22 years. Billy Roper, right, Sunday School director, is Tony Roper's father. Banks Hardy is the Belden pastor.

Second, Indianola: April 5-10; Bobby Douglas, pastor, First Church, Hixson, Tenn., evangelist; Gregg Bennett, minister of music and youth at First Church, Rayville, La., song leader; Billy J. Beckett, pastor; Sunday at 11 a.m. and 7 p.m.; Mon.-Fri. at 7 a.m. and 7 p.m.

Tylertown Church (Walthall): March 22-25; Robert L. Hamblin, professor of evangelism, New Orleans Seminary, evangelist; R. L. and Beth Sigrest of Yazoo City, music evangelists; Bartis Harper, pastor; Sunday at 11 a.m. and 7 p.m.; Mon.-Wed. at 7 a.m. and 7 p.m.; concert by the Sigrests to be presented on Wednesday evening.

Sand Ridge Church (Scott): April 3, 4, 5; youth revival; a team from Clarke College leading in preaching and special music. The church is near Lake.

Shiloh (Marion): March 22-27; Richard Miley, pastor of Richburg Church, Hattiesburg, evangelist; Rex Lucas, minister of music, leading singing; Bob Goolsby, pastor; services Mon.-Fri. at 7 p.m.

Poplar Springs Drive Church, Meridian: March 22-26; 7 a.m. and 7 p.m.; with Tommy and Diane Winders, Tupelo, evangelism team.

Louin Church: March 23-29; at 7:30 p.m.; Cliff Estes, pastor of Willow Point Church, Shreveport, La., and former pastor of First Church, Glendale, Hattiesburg, evangelist; Wayne Buffington, leading the singing; James E. Messer, pastor.

Goodyear Church, Picayune: March 22-25; Grant Smith, evangelist; Randy Monroe, music; 11 a.m. and 7 p.m. Sunday; 7 p.m. Mon.-Wed.; Darryl Wood, pastor.

## Pearl river men meet at Olive

Mr. and Mrs. Roy Fowler, missionaries to the Philippines, were guest speakers for the Pearl River Association Brotherhood meeting held at Olive Church, Lumberton, March 3.

A fellowship meal was cooked and served by the women of Olive Church. The Olive Quartet—Ward Hurt, B. E. Hurt, Eylene Davis, and Mickey Robertson—presented special music.

Ninety-two men, including 11 ministers, were present, representing 10 churches. Others on program were Paul Monroe; Joe Beach, the Olive pastor; Hollis Byrd; L. E. Johnson, Sr.; and Marvin Lee, the Pearl River director of missions.

First, Grenada: March 22-27; Sunday at 11 a.m. and 7 p.m.; weekdays at 7 a.m. and 7 p.m.; Bill Causey, Parkway Church, Jackson, evangelist; Bernie Parker, First Church, Columbia, leading the music; Jimmy G. McGee, pastor.

Southside Church, Greenville: March 22-27; Gary Clements, missionary at First Baptist Church of Brownsville, Texas, evangelist; Tommy Howard, minister of music and education at First Church, Leland, leading the music; Sunday at 7 p.m.; Mon.-Fri. at 7:30 p.m.; noon services at 12, with a lunch served; John Rudd, pastor.

## Antioch presents Midway musicians

Antioch Church (Brozville Community) of Lexington will present the Ladies' Sextet in concert March 22, at 6 p.m. Appearing with the Sextets will be the Men's Quartet and Mrs. Julie Orr. Accompanying the Ladies' group will be Lisa Hammack on piano, and Mark Seepe with brass. The program will consist of numbers by Bill Gaither and various other Gospel writers.

The Ladies' Sextet and Men's Quartet are from the Midway Baptist Church in Jackson, and are available for concert programs. To contact the group for a concert, call the church at 922-3064, or Mrs. Mary Catherine Atwood at 924-7510. For any additional information, contact Frank Marquis, Jr., interim pastor, Antioch Baptist Church, Route 1, Lexington, Mrs. Benton Preston is pastor at Midway.

## Bennetts will give concert at Trace Ridge

Keith and Barbara Bennett will be in concert at Trace Ridge Church, Ridgeland, on Sunday, March 22, during the 11 o'clock worship service. The husband and wife team are music students at New Orleans Seminary. He is minister of music at Lakeside Church, Metairie, La.

Keith and Barbara are the first of many who will be honored by Trace Ridge, as the church has voted to honor those of the church family who are now in full-time Christian service. Keith is the son of Mr. and Mrs. Joseph A. Bennett, Jr., charter members of Trace Ridge.

Trace Ridge Church is on 238 E. Lake Harbour Drive in Ridgeland. Rodrick Conerly is pastor. Jim McEachern is minister of music.



Jefferson Davis students of the Gulf Coast Junior College rocked twelve hours for student summer missions. Fourteen students participated in the Rock-A-Thon which began at 8 a.m. and concluded at 8 p.m. on February 16. About \$200 was raised. Students from left to right are Bill Liles, Rhonda Barrett (president), and David Atkins. Tim Thomas is BSU Director for the Gulf Coast Junior College.

Crosby Church will observe homecoming on April 5, at the 11 o'clock service. This date will mark the 25th anniversary of the church building. A special service is planned, with covered dish dinner to follow.

Featured speaker will be Landrum P. Leavell, president of New Orleans Seminary. Leavell served as pastor in Crosby from June, 1951, to June, 1953. Special music will be under direction of Fred A. Humes, music director. Leon Emery, director, Church Administration - Pastoral Ministries, Mississippi Baptist Convention Board, is interim pastor.

The Homecoming Committee members are Mrs. Albert Case, chairman; Mrs. R. E. Rushing, Philip Brown, Fred Humes, and Cathy Cobb.

Carmel, Lawrence County, will hold homecoming March 22. The speaker for the morning service will be Phil Walker, Baton Rouge. The afternoon service will be one of music featuring the church choir and Christian Praise, a ladies' quartet. Everyone is invited to attend and enjoy dinner on the ground, says the pastor, Robert Dunn.

## Off the Record

A man found a friend hanging from a tree by a rope tied around his waist. In response to the friend's inquiry, the man said that he was hanging himself. A bit startled, his friend said, "But if you are going to kill yourself, you must put the rope around your neck and not your waist." The man replied, "Well, I tried that, but I couldn't get my breath." — John B. Wright.

## Children's church group appoints ambassador, age 5, to Nigeria

Children's Worship of Meadowview Church, Starkville, has voted to appoint a five-year-old ambassador to Nigeria.

In a called business session Feb. 22, the children of Meadowview and their leaders voted to appoint Kristyn Noelle Nolan to be their ambassador to the children of the Children's Worship service at her church and to the children in her compound while she is living in Warri, Nigeria with her parents. Wil and Fran Geiger Nolan from

Natchez, Miss.

The Nolans, members of First Baptist Church, Natchez, when they were living in the U.S., have been in Nigeria for three years. Both are teaching in the compound of the J. Ray McDermott Oil Co. In Warri, they do local mission work, and also attend the Baptist church there, which has a membership chiefly of Nigerian nationals.

The 21 children present at Meadowview on Feb. 22 all voted yes. Tricia Grosinske said, "I like Kristyn Noelle."

She is fun to play with and she loves everyone," Stephanie Pondren said. "I like to play with her, and when you know her you will like her, too." Three visitors in the service thought "it would be great fun to have our own five-year-old ambassador to tell the children that Jesus loves them, our Heavenly Father loves them, and we love them, too."

Bill and Jean Geiger are director-coordinators of the Children's Church at Meadowview. Kristyn Noelle is their granddaughter.

Mrs. Julia Jones Chisolm, born February 16, 1888, recently celebrated her 93rd birthday in her home on Route 1, Bailey. She has eight living children, 28 grandchildren, 21 great grandchildren, and 3 great great grandchildren.

Many of them were among the 50 visitors who helped her celebrate. She is a member of Corinth Baptist Church, in Damascus community, Kemper County. A charter member of Corinth, she said she recalls many happy times of walking to church with her children. "Mrs. Jute" as she is known, was an adult Sunday School teacher for many years. James L. Edwards is pastor at Corinth Church.

Jimmy Ray McLendon, son of Rev. and Mrs. Bill McLendon of Route 1, Inverness, (Humphreys County) was ordained to the ministry on Feb. 1, 1981, at Beulah Church, Humphreys County.

He attended Mississippi Delta Junior College at Moorhead, and sang with the McLendon group, The New Jerusalem Railroad. He is a graduate of Humphreys Academy of Belzoni. He will be serving as pastor at Sapa Church, Eupora.

Greg Massey, minister of music at Emmanuel, Grenada, and his wife are parents of a new son, Aaron Gilby Massey.

Charles R. Riggs, Southern Baptist chaplain at the U.S. Penitentiary, Atlanta, Ga., since 1975, has been named southeastern regional chaplaincy administrator for the federal prison system. He is responsible for overseeing the chaplaincy programs in 10 federal penal institutions.

James E. Messer, pastor of Louin Church, and Mrs. Messer have a new baby girl, Amanda Aline, born February 26, at Forest General Hospital, Hattiesburg. She has two brothers, Jimmy 12, and Chris 10.

Ray and Barbara Palmer, pastor and wife at Bethel Church, Pontotoc County, have a new son, Tom, born Feb. 11.

Adaton Church, Oktibbeha County, ordained Joey Brent to the gospel ministry on Feb. 15.

Oak Grove (Mississippi Association) will have an ordination service April 5 for its new pastor, Jim Hearn, who was recently called to their church. He and his wife will be on the field on weekends. He is a student at NOBTS. The ordination service will begin at 3 p.m.

Pastor Marion Dees was ordained to the gospel ministry on Feb. 22 by the Bethesda Church (Oktibbeha).

Bobby Adams was ordained to the gospel ministry at South Louisville Church, Louisville, on Feb. 22.

Curtis James retired as pastor of Rocky Point Baptist Church, Carthage, on March 1. He is interested in supply preaching, interim pastorates, or revival work. He may be contacted at Rte. 3, 142 Lakeshore Drive, Jackson, Miss., 39213, phone 856-2959.

Levon Moore of Kosciusko was among 32 Southern Baptist missions leaders recently involved in a four-day associational planning seminar conducted by the Home Mission Board in Atlanta.

Moore, director of missions for Atlanta Association, participated in the conference, which included discussions about the formation and workings of associations and training for leaders in planning consultations with associations.

Carter Dobbs spoke at First Church, Calhoun City, Feb. 15 and showed slides of his recent mission trip to Honduras.

Calvin Isaac, Philadelphia, former chief of the Choctaws, spoke Feb. 25 to Baptist Women in Calhoun Association, during their home mission study.

Floyd Smith was ordained into the gospel ministry on March 1, at First, Lambert. He is the son of Mrs. Marie Smith of Lambert and the late Wesley Smith. Part-time youth director now at Southside Church near Cleveland, he plans to enter seminary next fall.

First Church, Stonewall: March 1-6; James Fancher, guest evangelist; Mark Jones, minister of music; Albert McMullen, pastor; nine professions of faith; one by letter.

Bethlehem Church (Alcorn): youth revival; Feb. 25-28; 19 professions of faith; 16 rededications; Wayburn Cooper, evangelist; Charles Farmer, pastor.

## Driving to the convention in L.A.?

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# SCRAPBOOK

## The Vanished Hearth

A famous writer said, "You can't go home again." I thought to find it all untrue and so I tried. I found abandonment — and with such heartsick pain — A ragged shrub or two — one tree — which as a bride My mother planted, but her cream white rose was gone. And where there once were chimneys mounds of rubble lay. Some winter Sundays rain or snow would greet the dawn — With dirt farm roads impassable — no church that day. And so before the hearth — around the glowing flames We gathered — just we three — and Sunday School would start. We had our quarterlies — our Bibles — and the names Of Scripture greats dropped from my father's lips. His heart Was filled with love for God and man — his mind with lore Of patriarchs and prophets and my mother's part Was words that Jesus spoke on Galilee's far shore. Dear God! I cannot thank you quite enough for two Such parents — they — led me to Jesus years ago. By word, by faith, both staunch, unwavering and true. A rush of memories assailed me and the flow Of tears began — the day was ending — I must leave. That vanished hearth of home — I'll yearn for all life long In heaven's golden land to find it — I believe — Those loved ones there — with Christ and all his holy throng.

—Monette Young  
Memphis

## I learn from the birds

By Eunice J. Campbell

This beautiful morning I am being delightfully entertained by the birds. A yellow-shafted flicker is feeding in the grass not more than 12 feet from my window.

The brown back, red patch on the nape of the neck, and black crescent across the breast are easily visible from my lookout. It is only as this 13-14 inch bird takes wing that the yellow feathers on the under side of tail and wings become visible. I learned at least two things from this magnificent bird.

Not more than 30 feet from the street, he was undisturbed by the cars and trucks, some fairly noisy, as they moved along the street. When a human being came along he flew to the back terrace. What a commentary! But isn't that true of us as well? We really only fear each other, in one way or another. Not the flicker. Other birds: cardinals, sparrows, a brown thrasher and a wren came along, feeding near the flicker. He fed on undisturbed and so did they, while a mockingbird came to bathe in the water I always keep out in a large tub cap.

The flicker was feeding among sparse grasses and wild violets. Had anyone asked me I would have said no food was available in that area. There were a few small buds on the grass and wild violets, but he was not feeding on those. As I watched, he sank his long, sharp beak down into a clump of grass, evidently finding a small worm or ant, totally invisible to my eyes. The thrasher which comes more often than the flicker, was looking for the corn choppers or bread crumbs I may have tossed out. The flicker, he fed for an hour on what only God had provided.

Last Christmas I received a pair of binoculars from my son and his wife. They already have helped me in my study of the birds that come my way.

One January morning, hearing much twittering in the hackberry tree that grows by the driveway, I picked up the binoculars and hurried to the window. Many birds were in the berries. As I watched they methodically worked downward from the top. As soon as they reached the last limb, whoosh! They were gone.

This crested, brown bird, between the size of a sparrow and a robin, had a yellow band across the tip of the tail and what appeared to be a red dot at the base of the wing. Hurrying to get

The Field Guide to the Birds (by Roger Tory, Peterson, 1947) which is never far away, I learned that this lovely bird is a cedar waxwing.

By watching the tree and the birds I learned that the hackberry tree puts on berries and they are ready for eating only every two years. That is how often I see the cedar waxwings.

When I discover a new bird I enter the date beside the name of the bird on My Life List in the front of the Guide.

Once at Chama, New Mexico, a friend and I had checked into a camp where we would spend the night before riding the narrow gauge Cumbres & Toltec train next day. Near the office I saw a large black bird, larger than a jay or a grackle, with some white markings on wing and tail. A young man nearby identified this bird as a magpie. It was new to me, its range being in western North America.

While I lived and worked at Glorieta Baptist Conference Center I saw my first roadrunner, long after the summer conferences were ended and all the people had gone. I got my best glimpse of the roadrunner when Rusty Griffin, at that time minister of activities, First Baptist Church, Vicksburg, took the senior adults to the Aspen Bible Conference at Glorieta, by way of Austin, Texas. The bus driver had stopped at a small rest area and there as if he were putting on a special show for us, the roadrunner preened and strutted with what appeared to be great pride.

Watching the birds that come my way has been one of the joys of my retirement years. I am ever so grateful to those who photograph, study and write about birds.

When I attend the Senior Adult Retreat at Gulfshore in May, I shall take along the Field Guide to the Birds and my binoculars so that I can identify the terns, kittiwakes, and other waterfowl I don't have time to study while I lived at Kittiwake. I hope I will not catch sight of the double crested cormorant. This extremely large fowl came near the shore only when there was an awesome sight.

Want to make your retirement years more interesting? Study the birds. They can be most educational and entertaining.

(Mrs. Eunice Campbell lives in Vicksburg. Before her retirement she was business manager for the Baptist Record.)

David and Gail Young, missionaries to Austria since 1979, resigned from missionary service Jan. 9. Born in Norman, Okla., he also lived in Orange, Brownwood and Temple, Texas; San Diego, Calif., and Midwest City, Okla., while growing up. The former Gail Longino, she was born in Brookhaven, Miss., and also lived in Silver Creek, Luberton, Hattiesburg and Poplarville, Miss., while growing up. They may be addressed at 602 Woodland Hills, Hattiesburg, Miss. 39401.

Bill and Barbara Moseley, missionaries to Brazil, may be addressed at Rua Benjamin Batista 180, Apt. 402, 22461 Rio de Janeiro, RJ, Brazil. A native of Florida, he was born in Wauchula. She is the former Barbara Cooke of Crowder, Miss. They were appointed by the Foreign Mission Board in 1971, resigned in 1976 and reappointed in 1978.

R. H. and Rowena Falwell, missionary associates, have completed furlough and returned to the field (address: O Jung Dong 201-5, Taejon 300, Korea). He is a native of Murray, Ky., and she is the former Rowena Gunter of Sallis, Miss.

Mr. and Mrs. Jerry A. Hubbard, missionaries to Zambia, may be addressed at Box 8034, Lusaka, Zambia. He was born in Caruthersville, Mo., and lived in Mississippi. She is the former Dorothy Smart of Fort Worth, Texas.

Mr. and Mrs. James O. Hare, missionaries to Brazil, have arrived on the field for language study (address: Caixa 1635, 13100 Campinas, SP, Brazil). A native of Gulfport, Miss., he also lived in Waco, Texas, while growing up. The former Gloria Jeannette Ross, she was born in Flagstaff, Ariz. They were appointed in 1980.

## Reagan repeats pledge for tuition tax credits

WASHINGTON (BP) — Renewing his promise to work for passage of tuition tax credits for education at all levels, President Reagan nevertheless asked supporters of the measure to push first for his economic recovery package outlined in an address to the nation Feb. 18.

Reagan, who advocated tuition tax credits during his campaign for the presidency, cited the controversial scheme to allow taxpayers who send their children to private schools a credit against taxes owed to the federal government as one of "many other desirable tax changes" he will seek later.

After reviewing the major features of his overall economic plan in the speech, made to a joint session of Congress, Reagan declared "I'm well aware that there are many other de-

## He hears and answers

OH! Father, how you've blessed me!  
You have answered every prayer.  
Any hour I call upon you,  
I always know you're there.  
I've wondered if you grow weary  
Of all the times I run to you,  
Bringing this life's problems —  
Each day there's something new.  
But you've never even faltered,  
You just seem to be waiting there  
For this child to come to you  
And call your name in prayer.  
There's no way I can thank you  
For all the things you do for me.  
When I pray in the name of Jesus  
You supply my every need.  
There's no other one around me  
Who could love me like you do.  
Father, how I love and praise you!  
I give my life to you.

—Nacky Lott  
Carriere

## He heals our broken hearts

Sorrow comes our way.  
We don't understand.  
God does not reveal to us  
Our purpose in His plan.

But He gives love and comfort  
Much more than we demand.  
His blessings continue to flow  
As we follow His guiding hand.

He heals our broken hearts  
And mends them back each day.  
Giving us new lives to love  
In His own loving way.

—Jo Rowlen  
Starkville

(NOTE: We lost our two sons in April, 1979 in an accident. I wrote the above poem after the birth of our last son. We now have two more boys — PRAISE THE LORD!)

## I have not tried to question, Lord . . .

I have not tried to question, Lord,  
Since this dread illness came  
If it be part of Your accord  
Nor have I tried to blame.  
I only have to look about;  
So many more I see —

I pray my faith in You holds out —  
I've never asked, "Why me?"  
I'm not the bravest, as You know  
I do not claim to be.

But never let my weakness show  
And ask: WHY, LORD, WHY ME?  
— W. F. McBride

(Note: The writer of the above penned the words while he was a cancer patient. He died Jan. 24, 1981. He was the son-in-law of Valerie Boyd Howell of Ripley.)

## Retired pastor, N. Barlow, dies

Noel Barlow, 71, retired Baptist minister, and resident of near Braxton, died March 4.

Funeral services were held March 6 from Star Church, Rankin County.

Survivors are his wife, Mrs. Daisy Braxton Barlow; three daughters, Mrs. Ruth McCully, of Ames, Iowa, Mrs. Joyce Coleman of Braxton, and Mrs. Jackie Edmonson of Braxton; one brother, Elton Barlow of Jackson; and seven grandchildren.

Barlow was a native of Simpson County, and a former longtime resident of Arkansas, where he served a pastorate in Montrose, and was director of missions of the Delta Association. For many years he taught school in Mississippi prior to entering the ministry. He was a graduate of Mississippi College and of New Orleans Seminary. He retired from the active ministry in 1972, and moved to Braxton. He was a member of Star Baptist Church.

## Pray for MKs on birthdays

March 28 — Kevin C. Peacock, Korea, Mississippi College

Thursday, March 19, 1981



## 52 go on "know Calhoun Association better" tour

Feb. 20, at 9:15 a.m. at the Calhoun County Baptist Association Office, 52 members from Baptist churches of Calhoun Association boarded two buses for a "Know Calhoun County Baptist Association Better" Tour.

The association has 50 Baptist churches, and many native Calhounites had never visited in every church. The purpose of the tour was to acquaint the people with their own association — its churches and a brief summary of what each church has done.

This tour visited 17 churches. Mid-morning and mid-afternoon refreshment breaks were provided by women

of Concord and Spring Hill churches; Second Baptist, Calhoun City, provided the dessert and drinks to go with the "sack lunch" each one brought.

At each stop, others would meet at their church or join the bus group for the remainder of the tour. A total of 80 people were a part of this first endeavor to see and know Calhoun Association. An annual tour is planned each year until every church is visited.

At the last stop, as the group filed into the sanctuary of Sherman Church, someone suggested singing "Amazing Grace." A prayer of thanksgiving was given by Maxwell Price, moderator of the association.

## Association is not apart from churches

Marvin Bibb, director of missions, Calhoun Association, has compiled some facts about the purpose and beginning of the association, on which the 1981 home mission study series is focused:

Associations are not territorial subdivisions, subsidiaries nor auxiliaries to either the state convention or the Southern Baptist Convention. They have separate identities and are self-determining just as conventions are.

Each association is individually different. Each adapts to meet the needs of the churches and people of that particular association. Each association is a group of free churches in fellowship on mission in their setting.

The association is not something apart from the churches which they support and relate to, but is the churches relating among themselves in doing the assignment God has given them both as individual congregations and also as a group.

The association began in England in the latter part of the 1600's, and soon spread to the United States. In 1707 the Philadelphia, Pennsylvania, Association was organized — which was the first association in America. This was for many years the only denominational general body of Baptists in this new land.

In 1751 the Charleston, South Carolina, Association became the second organized group. The purpose of this association was to promote fellowship and doctrinal concerns as well as a mutual strengthening of the churches.

In 1774 the Warren Association was organized, having as its purpose that

of advocating religious liberty.

In 1792 William Carey's famous sermon on missions was given at an associational meeting.

In 1814 the Triennial Convention was organized, which was the first National Convention.

In 1821 the first State Convention (South Carolina) was organized.

In 1845 the Southern Baptist Convention was organized, with a Foreign Mission Board, a Home Mission Board, W. M. U. and Brotherhood work. This led to many state conventions being organized.

In 1925 the Cooperative Program was accepted and promoted by the Southern Baptist Convention and also by the state conventions. It was at this same time that the local association was re-discovered. J. N. Barnett was the first to head the work of this new concept of the association.

J. N. Barnett, T. L. Holcombe, Harold Gregory, Sam Scanlan, and others felt that the association was a means by which the best that Southern Baptists had could be carried to the farthest church.

Foy Rogers, director, Cooperative Missions department, Mississippi Baptist Convention Board, pointed out that in the 1940's Courts Redford graded every association. He said that J. M. Price was the first person to be employed as an associational missionary when he worked in the Blood River Association in Kentucky (his primary responsibility there was Sunday School work). Earl Wafford, a former director of missions in Mississippi, is Blood River's missionary now.

## Worship on state campus reaches Supreme Court

WASHINGTON (BP) — A classic constitutional clash of free exercise versus government establishment of religion will be decided by the U.S. Supreme Court in the case of a group of University of Missouri-Kansas City students who want to worship on campus.

Nearly four years ago, after being denied permission to hold regularly scheduled, Saturday night meetings on campus, 12 students took the university to court, alleging their right to exercise freely their religion had been denied. Named as defendants were Gary E. Widmar, then dean of students, and the governing board of the state university system.

But a federal district judge, issuing a ruling in Dec., 1979, disagreed with the students, thus upholding a set of university regulations forbidding on-campus religious services.

Nine months later, however, the Eighth Circuit Court of Appeals reversed the lower court, setting the stage for university officials to appeal to the nation's high court.

The justices' decision to hear the case marks the first such legal test to arrive at the Supreme Court for full oral argument and decision.

University officials contend that to

permit students use of campus buildings for religious services would entangle the state with religion. They note that the students, who belong to a group called Cornerstone, feature such activities in their services as prayer, singing, Bible reading, testimonies and an invitation for inquiries.

The students, on the other hand, contend that the university's refusal to permit the services on campus discriminates against one class of students in violation of their right to free exercise.

BAPTIST RECORD PAGE 7

## Missionaries on furlough

Missionaries now on furlough in Mississippi are:

James and Carolyn McAtee, Indonesia, 919 Reaves St., Jackson 39204; Mary Alice Ditsworth, Indonesia, 4610 Orchard Road, Pascagoula 39567; Danny and Libby Panter, Togo, 418 Ford St., Columbia 39429; Ralph and Gena Calcote, Japan, Rt. 1, Box 116, Wesson 39191;

Jason and Susan Carlisle, Uruguay, 4233 Carter Circle, Jackson 39209; Jerry and Joyce Spires, Malawi, 3331 Old Canton Road, Jackson 39216; James and Dottie Gilbert, Ecuador, 715 East Northside Drive, Jackson 39206;

Jerald and Elaine Perrill, Thailand, 407 North 38th Ave., Hattiesburg 39401.

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# Bible Book Series

## The meaning of Jesus' resurrection

By Gordon H. Sansing, Pastor  
First, Pontotoc  
I Corinthians 15:1-34

In John Masefield's drama *The Trial of Jesus* there is a passage in which the Roman centurion in charge of the soldiers at the crucifixion, Longinus, comes back to Pilate to give a report of the day's work. As he is leaving, Pilate's wife summons him and asks how the prisoner died. He tells her the story, and suddenly she asks, "Do you think he is dead?"

Longinus answers, "No lady, I don't."

"Then where is he?"

"Let loose in the world, lady, where neither Roman nor Jew can stop his truth."

Today, we consider the resurrection of our Lord Jesus Christ and the meaning of that event. "If Christ is not raised, your faith is worthless; you are still in your sins." The resurrection of Jesus Christ is the basis of our hope in the gospel.

### I. Evidences of Christ's resurrection (15:1-11)

One major question remains to be answered in this letter to the Corinthian church. It has to do with the Christian doctrine of the resurrection of the body. Many questions arise as one enters this study and space does not allow a complete discussion. Therefore, our study is based on the premise that some Corinthians denied both the resurrection of the body and the resurrection as a future event. Paul's reply insists upon the past resurrection of Christ in a transformed body and the future resurrection of believers in transformed bodies.

Paul begins by reaffirming the gospel which he had preached and through which they had been saved. This gospel included three basic principles: The death, burial, and resurrection of Jesus Christ.

Faith in the saving power of Jesus' death and resurrection did not originate with Paul. Most important is that Paul had received this as a direct revelation from Christ. This is the heart of the gospel and no part is to be removed. Not until the death and burial gave way to the resurrection triumph over sin and death, did we have a gospel!

As proof of Jesus' resurrection, Paul calls forth witnesses. Jesus appeared to Cephas (Peter), to the twelve, to

more than 500 brethren at one time, to James (probably our Lord's brother), then to all the apostles.

Last of all, in point of time, Jesus appeared to Paul. This took place on the Damascus Road (Acts 9). In seeing Jesus alive and speaking to him, Paul knew that He was risen indeed. Because Jesus lives, this same assurance is claimed for all who are His.

### 2. Importance of Christ's resurrection (15:12-19)

Paul presents his argument for the resurrection of Christ in these verses. He was surprised that some were denying the resurrection of the believer, in the face of the clear teaching and proof that their Lord and Savior had been raised from the dead.

To present his case, Paul assumed that Christ had not been raised. From there he drew conclusions that would follow this false idea. If Christ had not been raised then: (1) "our preaching is vain," (2) "your faith is vain," (3) "we are false witnesses," (4) "there is death without hope," (5) "we are to be pitied" for there is sacrifice without meaning. Paul used this method to teach them that at the heart of the gospel is the fundamental fact of the death of Jesus for our sins, the burial, and the resurrection. Without the resurrection there is no hope.

### 3. Adam and Christ contrasted (15:20-23)

"But now Christ has been raised from the dead. . . . That is Paul's mighty declaration of faith. Christ's resurrection as the first fruits of those who have died becomes the assurance that all who trusted Him will know a resurrection like this."

The first Adam introduced death to mankind because of his sin. Sin brought separation from God and physical death as a penalty for sin. The last Adam, Christ, offers life through His resurrection.

Through faith all persons may be in Christ and given a new existence. Thus, all who are in Christ shall be made alive. This involves a faith choice. All people have sinned and are responsible for their own spiritual deaths. So, all people are required to do their own trusting in order to experience this resurrection.

### 4. Future victory of the resurrection (15:24-28)

In order for resurrection victory to be provided, all enemies of Christ must be defeated. It is the work of

Christ to put an end to all that oppose the sovereignty of God. In Paul's sequence, death is the last enemy that will be abolished. Likely, this means that future victory over death was assured by the present triumph over death by Christ's resurrection. "Abolish" means to make ineffective, to nullify, or to render powerless.

Jesus' mission is thus fulfilled and His subjection to the Father is but a continuation of obedience gladly given. "That God may be all in all" refers to the unchallenged reign of God.

### 5. Christian response to the resurrection (15:29-34)

Paul draws two more negative conclusions to strengthen his resurrection argument. If the dead are not raised why practice baptism for the dead? Why should I put my life in peril if the dead are not raised? Neither would make any sense. If death had the last word, Paul's courage and that of other Christians would be foolish. Paul died daily just as surely as he rejoiced daily for them in Christ and in the knowledge of the resurrection.

Paul is aware of the dangerous tendencies in Corinth that would corrupt the lives of his brethren in Christ. Thus, he gives the warning, "Sober up your minds." It means to think clearly and righteously as pictured by recovery from a drunken state. "Stop sinning" i.e., end a course of action already in progress.

Those who denied the resurrection were ignorant of God and should not be allowed to influence you is Paul's instruction. It does matter what you believe and Paul has written pointedly in order to shame these into sober thinking and right living.

The core of the whole matter was that all in the church should stand firm in the gospel as it was preached to them and let the strong convictions of the faith be the formative forces of life and conduct. Those who have knowledge of God were to live in and by that knowledge through faith. May we so determine to live likewise in Christ.

Men love to wonder and that is the seed of our science. — Emerson — *Works and Days*

A gossip is a person who will never tell a lie when the truth will do more damage.

## FMB takes in \$100 million

RICHMOND, Va. (BP) — While deciding which projects to fund with the nearly \$2 million previously earmarked to pay 1979 and 1980 federal income tax, the Southern Baptist Foreign Mission Board learned that 1980 was the first year total income exceeded \$100 million.

"It was an unusual year," said Treasurer Carl Johnson as he reported a total income of \$102,883,798 at the board's Feb. 10 meeting. "I wish we could count on some of these same receipts every year." Miscellaneous income, which included several unusually large bequests, totaled more than \$17 million, up more than \$9 million over 1979. Total receipts exceeded 1979 by nearly \$20 million.

Congress' vote in December to restore the \$20,000 exclusion; revoked by the Foreign Earned Income Act of 1978, freed up \$1.7 million which had been set aside for taxes. About \$300,000 went to pay taxes of missionaries on furlough or in nine developed countries for which the exclusion does not apply.

The board appropriated \$730,000 of the former tax money to upgrade missionary fringe benefits such as retirement transition, furlough transportation allowance and Margaret Fund scholarships for missionary children.

The remaining \$970,000 will be used for project and/or capital allocations as requested by area directors. Some of the projects under consideration for the money include the purchase of automobiles needed for mission travel, special evangelistic projects in several countries, communications facilities and production and seminary training programs.

## Golden Gate to offer ethnic missions doctorate

HOUSTON (BP) — A doctor of ministries in ethnic missions, developed in conjunction with the language missions division of the Southern Baptist Home Mission Board, will be offered at Golden Gate Baptist Theological Seminary beginning this fall.

The degree will draw curricula from the regular D-Min program, with electives to meet specific needs. Persons receiving the degree must be able to speak a modern language other than their native tongue.

Responding to patterns of immigration from all over the globe is necessary for a seminary wanting to provide modern methodology in communicating the gospel, said William Pinson, president of Golden Gate Seminary.

## Devotional A fresh look at missions

By J. C. Mitchell, director of missions  
Clay, Lowndes, Oktibbeha Associations  
Luke 24:44-48

During Foreign Missions Week at Ridgecrest Baptist Conference Center in June, 1979, using Luke 24:44-48 as a scriptural basis, Cornell Goerner challenged his hearers to look again at God's redemptive purpose for all men everywhere.

Following closely the content of his book entitled "All Nations in God's Purpose," Goerner showed how God's purpose to work redemptively toward all people in every generation is revealed throughout the entire Bible. He caused many of us to look with new understanding on world missions. Perhaps it would help us all to take a fresh look at missions. There are a number of approaches we could take. We could—

I. Review the needs for missions  
There is hardly any way we can completely comprehend the needs of the world's Christless multitudes. A furloughing missionary caught the attention of his audience by asking, "What if you walked out the front door of your church building at the close of the morning worship service and found one million unsaved people standing on your parking lot?" Then he said he knew of places on his field of service where this circumstance was almost literally true, with millions of unsaved people within short distance of his home.

### II. Reappraise the call to missions

What constitutes a call to mission service? How emphatic does God have to be to say "I want you to be a missionary"? Herman Hayes of the Foreign Mission Board says that in 1979, of 315 preachers requested for foreign mission service, only 25 were appointed. There are 389 such requests for 1981.

### III. Redefine the field of missions

We understand the point that some have been trying to make when they have said that our Baptist churches comprise the greatest mission field. It is true that there are needs for revival, renewal, and in some cases regeneration among church members. However, Jesus had something else in mind when He defined the field. He said the field is the world. He meant for His people to go out to all those who have not heard of Him and have not trusted Him, and to share the gospel with them.

### IV. Reemphasize the message of missions

Methods and strategy for missions may change, but the message never does. Simply stated, the Christian message is: 1. The people of the world are lost without Christ (John 3:18). 2. God loves all people, including unsaved sinners (Romans 5:8). 3. Jesus died for the sins of all, was buried, and rose again the third day with power to save (I Corinthians 15:3-4). 4. All who receive Jesus will be saved (Romans 10:13). 5. The saved are to develop in the Christian life and be a witness to others (II Timothy 2:2).

### V. Reclaim the strength for missions

We will miserably fail in our mission task, even though our intentions are the very best, if we do not go in the effective power of God. In his book entitled *The Holy Spirit in Missions* the late J. B. Lawrence said, "The Pentecostal experience was the fulfillment of the promise 'Ye shall receive power' . . . Here was power for the mighty task placed upon the shoulders of the disciples, the task of going into all the world and into every area of the world's life with the transforming gospel of Christ. It is a task for supermen and it is supermen whom the Spirit produces — ordinary men made extraordinary."

### VI. Rediscover the urgency of missions

So many factors contribute to the urgency of our mission task. The command of our Lord, the fearful circumstances of the unsaved, the intensive work of Satan to destroy precious lives and the brevity of our opportunities all say to us that we should move with haste to fulfill our mission task.

It is true that the subject of missions is very old, generally approved, and much discussed. However, it may help us to take a fresh look at missions.

### Taejon, Korea —

During 1980 Baptists contacted more than 397,000 Korean soldiers for Christ. More than 4,900 professions of faith were registered and 410 men were baptized. Efforts, made through the Korean Military Evangelism Department, resulted in an in-depth Christian witness for one of every 16 men contacted; a spiritual decision registered by one of every 20 contacts; and a profession of faith in Christ by one out of every 89 contacts.

## Youth rally at Kilmichael

A youth rally will be held at Kilmichael Church on March 28 at 7:30 p.m. for the youths of Carroll-Montgomery Association. "The Gathering" for Ole Miss BSU will present special music.

## Uniform Lesson

### Signs of the end

By Tom F. Rayburn, Pastor  
First, Booneville  
Matthew 23:37-39

To understand that God will in His due time bring judgment upon this world, and to be challenged to accept Christ and live for Him now while the opportunity is present is the purpose of this lesson. In last Sunday's lesson Jesus was involved in a verbal sparring match with the religious establishment in Jerusalem. Jesus effectively silenced them. He denounced them by saying to them that they did not know the power of God or the scriptures. He now begins his lament over the fate of Jerusalem.

### I. Jesus weeps over Jerusalem (Mt. 23:37-39)

V-37 O Jerusalem . . . I would have gathered you — Jesus loves the city. He would have protected and saved it and the people, but they would not come to Him, and believe in Him.

V-38 Your house — The Temple or the house of worship of the Jews. It was the main building and shrine, and ornament of Jerusalem. Desolate — The Temple was about to be destroyed by the invading Roman army.

V-39 Ye shall not see me — The day of mercy is passed. Jesus had offered protection, salvation, but they had rejected it. They would not see Jesus as the Savior until they had passed through these judgments. This has not yet been accomplished, but the days will come when the Jews, long cast out and rejected, will hail Jesus as the Messiah, and receive Him whom their fathers slew as the merciful Savior. See Romans 11:25-32.

### II. Jesus foretells the destruction of the temple (Mt. 24:1-14)

V-1 Jesus went out — He was going to the Mount of Olives. The building of the temple — This is the temple with its surrounding courts, porches, and other edifices. Josephus, the Jewish historian says that the stones in the Temple were of large size. They were beautifully painted with variegated colors.

V-2 There shall not be left one stone upon another — It was thought to be impossible that the temple would be destroyed. It was vast, rich and splendid. Yet, in the short space of forty years all this was accomplished. Jerusalem was taken by the Roman armies, under the command of Titus, A.D. 70. Josephus says that Titus gave orders that they should now demolish the whole city and temple,

except three towers, which he reserved standing. But for the rest of the wall, it was laid so completely even with the ground by those who dug it up from the foundation, that there was nothing left to make those believe who came hither that it had ever been inhabited." History further states that the Jews first set fire to the porticoes of the temple. One of the Roman soldiers without any command, threw a burning firebrand into the golden window, and soon the temple was in flames. Titus gave orders to extinguish the fire; but, amid the tumult, none of his orders were obeyed. The Roman Caesar wanted to save the temple, but the soldiers hated the Jews so much that they completely destroyed the temple.

V-3 When Shall These Things Be? — Jesus sat on the Mount of Olives where he could see the magnificent city. His disciples came and asked three questions. 1st. When those things should take place? 2nd. What should be the signs of his own coming? 3rd. What should be the signs that the end of the world was near? Jesus answers these questions in this and the following chapters. He does not answer them distinctly. He intermingles the descriptions of the destruction of Jerusalem and of the end of the world, so that sometimes it is difficult to tell what particular subject he is talking about. This may be said to be a double prophecy. It had implications for the present and predictions for the future.

VS. 4-5 Take heed . . . many shall come in my name — They were to be on guard because many would arise to deceive them. They would come claiming the authority of Christ and some would claim to be Christ. Josephus says that many claimed to be divinely inspired, and lead the people out into the desert to learn of this false Christ. The mark of a false teacher or false Christ is that he claims to be sent from God, he is divinely inspired, and he may claim to be the Christ or Messiah. The leaders of the 20th century cults make such claims. The names of 24 false Messiahs are recorded as having appeared between the time of Emperor Adrian and the year 1682.

Rumors of war — This refers to wars that were threatened but not carried out. The end is not yet — The end of the Jewish state was not yet, so do not be alarmed when you hear of these commotions. Other signs will follow to warn you to seek safety.

V-6 False prophets — This refers to false prophets who would appear during the siege of the city.

V-7 He that shall endure unto the end of the age shall be saved — This may mean either the end of the city of Jerusalem or the end of the age when Jesus comes again.

V-8 Gospel shall be preached in all the world, then shall the end come — The end of Jerusalem.

### V-9 Nation shall rise against nation

— Civil war spread through Judea and Italy. Shall be famines — The prophet Agabus in Acts 11:28 predicted famine. Four times in the reign of Claudius A.D. 41-54, famine prevailed in Rome, Palestine, and Greece. Pestilences — Raging epidemic diseases. Pestilence usually follows famine. Earthquake — Preceding the destruction of Jerusalem. During the reign of Nero the cities of Laodicea, Hierapolis, and Colosse were destroyed.

V-8 The beginning of sorrows — Greater calamities are yet to come before the end.

V-9 To be afflicted — By persecution, imprisonment, and scourging. This was fulfilled when Peter and John were brought before the Council (Acts 4:5-7). Paul and Silas were imprisoned (Acts 16:24), and Paul was brought before Gallio, Felix, and Agrippa. And shall kill you — Stephen was killed (Acts 7:59). James was killed (Acts 12:2). Nero persecuted the Christians before the destruction of Jerusalem. Most of the apostles died by persecution.

Ye shall be hated for my name's sake — It was a crime to be a Christian. Many were put to death because they were believers.

V-10 Many shall be offended — Many who professed to love Christ will show that they had no real attachment to Him.

Shall betray one another — They would betray one another to secure their own safety. They would reveal the names and the places where Christians lived.

Shall hate one another — Real Christians would not do this, but those who did not really love Christ would. The persecution of Christians really shows how deep is the hatred of the world for the gospel.

V-11 And many false prophets — This refers to false prophets who would appear during the siege of the city.

V-12 And because iniquity — The weak, timid, feeble Christians would loose their zeal.

V-13 He that shall endure unto the end of the age shall be saved — This may mean either the end of the city of Jerusalem or the end of the age when Jesus comes again.

V-14 Gospel shall be preached in all the world, then shall the end come — The end of Jerusalem.

## Life and Work Lesson

### The pain and tragedy of rejection

FBC, Greenville  
Luke 19:41-42; 20:9-18

A recent issue of a national news-magazine published a list of the 50 largest cities in the United States. Think of all those people. New York City alone has more than nine million. Throughout history the city has been a melting pot of men and women from every walk of life. All these cities have one thing in common — they are in need of Christ.

We now begin a look at the closing chapters of the Savior's ministry (beginning at Luke 19:29). His journey complete, Jesus stood on the outskirts of his homeland's most prominent city, Jerusalem. Jesus saw there people in need of his redemption. If they only knew, their Savior stood just outside the gate.

### I. The compassion of the Savior (19:41-42)

On Palm Sunday we celebrate what we call the "Triumphal Entry" of Jesus into Jerusalem. His entry more appropriately may be described as his "Royal Entry." He made no triumphal entry, riding on a white horse followed by his conquered enemies. Instead, Jesus rode on a colt of a donkey as one who came in peace (Luke 19:29-40, as predicted in Zech. 9:9). However, we still may refer to a Triumphal Entry because Christians know that he indeed did triumph over sin when he died on the cross.

As he approached the city, Jesus paused for a moment to view the city. He stood there on the western slope of Olivet where he could see all of Jerusalem spread out before him. His eyes saw more than buildings; they beheld a city full of sin and sinners. He wept (19:41). The term means he "burst into tears." Jesus knew that his own would reject him. The pain of that knowledge caused him to weep.

Two times the New Testament records that Jesus wept (here and John 11:35). Both times it was because of his compassion. Some welcomed him and hailed him as their Messiah, but they misunderstood his real mission (19:42). Their day had come — a day of God's visitation, a day of peace — and they did not see. Our Lord's words, "They are hid from thine eyes," suggest that, like Pharaoh of old, their hard hearts caused spiritual blindness. They saw only what they wanted

to see. What a paradox. The very name Jerusalem means "city of peace" in Hebrew. That city was about to reject its only hope for real peace. We can understand, then, why Jesus wept when he thought about that. Jesus also could see their coming destruction (70 A.D. by the Romans). They who looked for a military Messiah would stumble over the real Messiah.

II. The rejection of insensitive men, (20:9-16)

After a prediction of the destruction of Jerusalem (19:43-44) Jesus went into the temple to preach and teach (19:45-20:8). It was Tuesday of the Lord's last week before the crucifixion. The chief priests and the scribes, along with the elders, continued their verbal attacks upon him. They questioned his authority. At that moment Jesus refused openly to declare that his authority came from God, but he painted a word picture which stated it directly. He drew it from their practice of leasing land to workmen.

A certain man planted a vineyard, entrusted its care to the husbandmen and went away. Jesus told the parable to reveal the failure of Israel to accept the Messiah. The "certain man" was God. The "husbandmen" were the Israelites. The "vineyard" was Israel. They, the religious leaders of the nation, were the caretakers of God's vineyard (compare Isaiah 5:1-7).

At the time of harvest the owner sent a servant to the keepers of the vineyard to collect the fruit of the harvest. The husbandmen beat him and sent him away emptyhanded (v. 10).

Jesus referred to the prophets, who were messengers of God. Though some heeded the message, for the most part Israel rejected the call to repentance.

The owner of the vineyard then sent another servant to collect the harvest (v. 11). Again the caretakers treated him with shame and sent him back with nothing. God sends his messengers repeatedly to call men to himself. Men of all nations and races have refused to hear. Yet God persists.

A third time the owner tried. He met with the same response (v. 12). The keepers of his vineyard threw out his messenger. Patiently, God continues to call.

Perplexed, the lord of the vineyard asked himself if there was anything else he could do (v. 13). Then he sent his own son, with the thought that the workers would respect a family member. The workmen killed him, thinking they then would inherit the vineyard (v. 14). Their action communicated to the owner that their rejection was total and final.

Jesus then turned to his listeners and asked them what they thought the lord of the vineyard should do under those circumstances (v. 15b). Before they could reply, he answered his own question, something he rarely did. His message was unmistakable. The owner would destroy the husbandman and give the vineyard to others (v. 16a).

When the scribes and Pharisees heard Jesus' answer, they responded with disbelief: "God forbid" (v. 16b). Those words mean "may it not happen."

To reject Christ is to reject God's offer of salvation. Punishment comes to those who do refuse God's messengers and God's Son.

### III. Tragedy compounded (20:17-18)

Looking straight into their eyes, Jesus applied the lesson of his story. He changed the imagery from farming to building. The stone which the builders rejected became the cornerstone (a reference to Psalm 118:22).

The selection of a cornerstone is one of the most important decisions in the building process. The builder looks for the choice stone, the perfect one. He carefully lays it in the place of prominence. God did just that when he sent his only Son into the world. As the chief architect he gave the perfect cornerstone of all existence to humanity. Though rejected by so many, Jesus is still choice and precious, the elect of God (I Peter 2:6-8).

The ultimate tragedy of the rejection of Jesus is that he is God's full revelation of himself. There is no other name whereby we may be saved (compare Acts 4:11-12).

Those who stumble over this stone do so to their own destruction (v. 18a). Gaston Foote, retired Methodist pastor, once said: "You do not break God's law; you break yourself on it."



# The Baptist Record

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## Endorses integrity statement

# Home Mission Board urges prayer for Atlanta children

ATLANTA (BP) — Expressing grief and anger over the senseless murders of 20 black children, the Southern Baptist Home Mission Board called on Baptist throughout the nation to observe Sunday, April 19, as a day of prayer for Atlanta's black children.

In their spring meeting in Atlanta, the board of directors for the national mission agency urged President Ronald Reagan to proclaim April 19 as a national day of prayer "for an end to this senseless killing and for a break in the investigation of the murders."

April 19 is both Easter Sunday for Christians and Passover Sunday for Jews.

In other major actions, the 80-member board reaffirmed its 1976 action approving the 1963 Baptist Faith and Message statement as its theological basis and guideline for employment of staff and missionaries, re-elected Howard Cockrum of Knoxville, Tenn., as chairman, adjusted its 1981 budget and approved a new church bond program as a part of the board's church loans division.

In reaffirming the 1963 Baptist Faith and Message Statement, the board responded to a resolution passed by the

Southern Baptist Convention in St. Louis last year exhorting the trustees of all SBC agencies to preserve the doctrinal integrity of the denomination.

The resolution asked that the agencies "only employ... staff who believe the divine inspiration of the whole Bible, infallibility of the original manuscripts and that the Bible is truth without any error."

In its response, the board endorsed the section of the Baptist Faith and Message statement on the Scriptures which states: "The Holy Bible was written by men divinely inspired and is the record of God's revelation of himself to man... It has God for its author, salvation for its end and truth, without any mixture of error, for its matter."

Presenting the response to the board on behalf of its administrative committee, Emmett Henderson of Atlanta told board members, "This action is an opportunity to proclaim the commitment of this board to biblical faith and the Bible as the inspired word of God."

During discussion of the motion, Perry Sanders, pastor of First Baptist

Church in Lafayette, La., supported the action but added, "The next time anybody says something about this, I hope we will save this and show it to them and then be done with it. We believe it, and let's quit reaffirming what we've already said."

The directors voted to beef up their refugee resettlement program by utilizing World Relief Refugee Services, affiliated with the National Association of Evangelicals, in addition to Church World Service. Last year Southern Baptists resettled 4,031 refugees, most through Church World Service, including the largest number of Indochinese refugees for any Protestant denomination in America.

Adopting a resolution on the observance of the Hispanic Centennial, the board encouraged Southern Baptists to observe Aug. 9, 1981, as "Hispanic Centennial Day" in celebrating 100 years of Southern Baptist work with Hispanic churches.

Anticipating increases in income, mostly through interest income, the board hiked its 1981 budget of \$36.6 million to \$36,875,000. Most of the \$275,000 increase will be used to cover increased travel costs for 1,400 sum-

mer missionaries.

Home Mission Board directors also approved three staff changes and appointed 36 persons to mission service during their March meeting.

Two of the staff moves involve new appointments and the other creates a new position.

Directors named Margrette Stevenson as director of the board's business services division effective May 1. She will replace Hettie Johnson, who is re-

(Continued on page 2)

## Mom's training means new life for hungry Beninese infant

PORTO-NOVO, Benin — Becky Coutts could have shouted for joy. Marcellin weighed almost 20 pounds and looked the picture of health. What a contrast with the 1-year-old his mother had brought her five months earlier.

On that day, Marcellin's skin had been peeling in patches, leaving tender red skin beneath. An upper respiratory tract infection made his breathing rapid and labored. His eyes were dull, he had lost all his hair, and his legs and feet were swollen. He was apathetic, listless and seriously ill with diarrhea and vomiting.

For the first time, Southern Baptist missionary Becky Coutts was seeing a child with kwashiorkor. She had practiced as a registered nurse in Ohio, Oklahoma, North Carolina and Texas, but never had seen a case of protein deficiency until she began holding clinics for children 5 and younger in Benin in March 1980.

She and a Beninese helper, Bernadette Capko, began going once a month to locations in Porto-Novo, Dowa and Cotonou to weigh children, advise mothers on better nutrition and health care, give immunizations and



Bernadette Capko (right) interprets for Southern Baptist missionary Becky Coutts (left) as they talk to a Beninese mother about caring for her child. In three monthly clinics for children under 5, the two women not only teach mothers how better to care for their children, but also teach them the gospel, using a Wordless Book in which colored pages represent Christian truths. (FMB PHOTO) by Jim Newton

vitamins, and teach flannelgraph health lessons, along with telling about Jesus.

Marcellin's mother had already taken him to a dispensary where a doctor had prescribed some antibiotics and vitamins, but Mrs. Coutts knew someone must explain to her how to

feed him or he would die soon.

She prayed, consulted her books, prepared a powdered milk mixture with sugar and oil, and sat down to talk with Marcellin's mother about why he had become ill.

She learned that Marcellin was still nursing and had begun eating cooked

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## Smith predicts harmonious convention in Los Angeles

ATLANTA (BP) — Saying he wanted to be "somewhat of a prophet," Southern Baptist Convention President Bailey Smith predicted the denomination's 1981 convention in Los Angeles would be harmonious rather than controversial.

"I believe when we get to Los Angeles, it's going to prove to be the greatest, most harmonious expression of love that our denomination has ever known," Smith told directors of the Southern Baptist Home Mission Board.

Repeating his pledge to be a peacemaker between conservative and moderate factions in the denomination, Smith said he was "totally committed" to doing whatever he can to see that love and harmony characterize the convention in Los Angeles.

"It's not perfect," Smith said, "but I believe the Southern Baptist Convention is the greatest force ever put together for winning this world to Christ."

"Frankly, I don't want anything to bother that. I want God to keep blessing it and enriching it and strengthen-

ing it and binding it together in love and harmony."

Smith, who had just returned from Africa, praised the mission work of both the Home and Foreign Mission Boards of the SBC. He told home board directors "What you emphasize is what I emphasize and what almost every Southern Baptist emphasizes."

He challenged Baptists to match the missions commitment of the denomination's missionaries, saying too many Christians are so busy going to church that they never have time to get personally involved in missions.

"One reason we meet is to avoid doing what we ought to be doing," charged Smith, pastor of First Southern Baptist Church, Del City, Okla.

He told of speaking at one church where more than 400 Baptists attended a banquet on a rainy night. When asked how many would have come if there had been no steak dinner or program but instead a visitation effort to tell others about Jesus, more than 90 percent admitted they would not have come.

"We have trained our people to think that to meet and talk is synonymous with going and caring, but that's not true," Smith said.

"We must quit meeting and talking about strategy and start doing what we already know to do. I know people who pass 100 mission opportunities on the way to church to talk about mission opportunities," he said.

## EEOC appeal in lawsuit against seminary heard

FORT WORTH, Texas (BP) — The Fifth U.S. Circuit Court of Appeals in New Orleans is expected to issue a decision in "two or three months," after having heard arguments on a government lawsuit against Southwestern Baptist Theological Seminary.

After hearing arguments in the case, the court's three-judge panel has taken

and attorneys say a decision is "probably several months away, at least two or three months."

The case went to the appeals court after the Equal Employment Opportunity Commission lost a suit against the seminary in early 1980.

The original lawsuit was filed by EEOC in May 1977 after seminary officials, headed by then president Robert E. Navlor, refused to file EEOC Form 706, which provides information on the sex, race and salary of employees.

EEOC contended the information was necessary to fulfill its obligations to prohibit discrimination in hiring practices, and said filing was required because some federal assistance was received in the form of clerical fees from the Veterans Administration.

The seminary denied the fees constituted federal assistance and claimed the government has no jurisdiction over hiring practices because of the seminary's wholly religious purpose.

In a hearing in Fort Worth, U.S. District Judge Eldon Mahon ruled against EEOC, upholding the seminary's claim. He added the school's purpose as an ultimate religious activity entitles it to "the highest degree of First Amendment protection."

After Mahon's decision, EEOC appealed. The suit is considered a test case for the five other Southern Baptist

(Continued on page 2)

## N.C. motorists haven't a prayer

WASHINGTON (BP) — The U.S. Supreme Court has unanimously rejected an appeal to a lower court decision which struck down North Carolina's motorists' prayer.

By refusing to hear the North Carolina case, the high court let stand a decision by the Fourth Circuit Court of Appeals which ruled that a printed prayer which had appeared on official state-produced maps for more than 10 years violated the First Amendment's prohibition against an establishment of religion.

The prayer, challenged by a North Carolina citizens' group, invoked God's blessings and protection against the "perils of travel."

## Village campus to be named for India Nunnery

The Board of Trustees of the Baptist Children's Village will hold a dedicated service for the India Nunnery Campus, March 31, at 2:30 p.m.

Formerly known as the Jackson Campus of the Baptist Children's Village, which operates on four campuses, the campus is being named in honor of the memory of India Nunnery, youngest daughter of Mr. and Mrs. Paul Nunnery. Nunnery is executive director of the Village.

Miss Nunnery was killed Sept. 1, 1980, in an automobile accident. She was a graduate of Clinton High School and a student at Hinds Junior College.

Kermit McGregor, pastor of Morrison Heights Baptist Church, Clinton, and a past chairman of the trustee executive committee, will deliver the

dedicatory address.

Presentation for the board will be by Ralph Hester, a past president and senior trustee. Accepting for the Village will be Henry Glaze, home life director for the India Nunnery Campus.

Jan Sellers, past director of the department of music, will present special music, including the Village theme, "I'll Tell the World."

T. Deane Rodgers, village assistant executive director, will make a special presentation for the Nunnery family of a portrait of India.

"From the age of three years, to the very moment of her accidental death at age 18, 'Indi's' life was thoroughly involved with and immersed in the life of Mississippi's largest family," said Paul Nunnery.

## MC School of Law to dedicate building

The Mississippi College School of Law will dedicate its new building in the heart of downtown Jackson on Tuesday, April 7. Residents throughout the state are invited to participate in the occasion.

Featured guest for the dedication will be the Hon. Elliot Richardson, former attorney general of the United States. Richardson will address a luncheon for invited guests and then there will be an "open house" for the general public and the legal community.

"We recently had open house for members of the Mississippi College faculty and staff and members of the Mississippi Legislature," said E. A. (Beby) Turnage, dean of the School of Law, "and now we want to acquaint all residents of the state with the law school's new facility and the opportunity it provides for the development of legal education in this area."

The School of Law occupied the building at 151 East Griffith St.,

Jackson, at the start of the current semester after extensive renovations and additions. The five-story building, located adjacent the legislative complex of the state, was given to Mississippi College by the United Gas Pipeline Company.

A two-story addition to house the law library provides the space necessary for this important function of the law school. The addition, located to the south of the existing building, includes approximately 20,000 square feet of floor space and was constructed in

(Continued on page 3)

## Reward offered in slaying

NEW ORLEANS (BP) — A \$5,000 reward has been offered for information leading to the arrest and conviction of the person or persons responsible for the death of Ethel Louise Robbins.

Mrs. Robbins, 68, wife of New Orleans Baptist Theological Seminary professor Ray Robbins, was beaten to death and robbed in her seminary apartment the evening of Jan. 27.

Trustees of the seminary, meeting in their annual session, appropriated the \$5,000 out of non-Cooperative Program funds at the request of the New Orleans Police Department.

"This is the next step in the investigation," said NOBTS Executive Vice President Don Stewart. "The funds have been placed in a special account in the Hibernia Bank and at the disposal of the New Orleans Police Department."

Stewart added police apparently have no strong leads or clues in the case.

## Rachel Milner volunteers for Mission Service Corps

By Anne McWilliams

Van Winkle Church, Jackson, commissioned Mrs. Rachel Milner on Sunday evening, March 8, to the Mission Service Corps. Mrs. Milner, whose late husband, Herman A. Milner, was pastor at Van Winkle for 33 years before his death in 1978, has volunteered for a year's service with the Home Mission Board in Oklahoma.

She is leaving this week for Tulsa, where she has accepted an assignment with the Baptist Women's Shelter,

which cares for battered women and abused children.

"The shelter offers more than band-aids," she said. "The gospel message of hope is also presented to the women and children who come there for help," she said.

The shelter tries to find underlying solutions to the women's problems, as well as providing food and housing. Unwed mothers and women with alcohol and drug-related problems also can find sanctuary there.

When the women arrive at the home they are given a starter's kit that includes a Bible. In addition to helping with chores, the women are expected to attend a nightly Bible study and Sunday and Wednesday worship services. This ministry began in early 1980.

Another unit is being opened up at the shelter, which is an inner city social ministry of the Tulsa Baptist Association of Oklahoma and the Home Mission Board, SBC. Thus, another volunteer was needed, and Mrs. Milner was appointed. Her job will involve supervision of and/or teaching daily Bible classes at the shelter, as well as counseling. She went to Atlanta for a week of orientation at the Home Mission Board.

She will live at the shelter, so that her meals and board will be furnished. However, she will pay her own transportation expenses and other personal costs of living. Though she volunteered for a year, it may work out that she will stay longer, she said. (Mission Service Corps appointees must serve as long as one or two years). Van Winkle Church members gave her an offering as a "farewell" gift.

Mrs. Milner, a member of the Van Winkle Church for 35 years, said that it was in reading WMU periodicals she learned most about the mission needs. And about the need for volunteers to Mission Service Corps, a project of Bold Mission Thrust.

John Brock, Van Winkle pastor, said of Mrs. Milner, the widow of his predecessor: "She is one of my most faithful supporters, and is a help and inspiration to me."



John Brock, Van Winkle pastor, presents a certificate from the Home Mission Board to Mrs. Rachel Milner, commissioning her as a volunteer member of the Mississippi Service Corps. Her work will be in Oklahoma.



# Charleston association opposes rules changes

CHARLESTON, W. Va. (BP) — The executive board of the Pioneer Baptist Association has adopted a resolution opposing proposed changes in the messenger qualification section of the Southern Baptist Convention constitution.

The resolution, adopted without dissent, speaks to an action by the SBC Executive Committee which would modify the current method for qualifying messengers to the annual meeting.

Currently, each church "in friendly cooperation," sympathetic to the work of the convention and a "bona fide contributor," is entitled to one messenger. Additional messengers, up to a total of 10, are allowed at a rate of one per 250 members or \$250 contributed to the work of the convention.

The proposed change, adopted by the SBC Executive Committee in February, allows one messenger from each church on the same basis, but recommends a change in the method by which churches qualify for additional messengers. It specifies one additional messenger, up to a total of 10, is granted for each two percent of undesignated tithes and offerings or for each \$10,000 given through the Cooperative Program.

## Proposed Change

The proposed change would have to be adopted by two successive conventions to become part of the constitution.

Robert Steckert, pastor of North Charleston Baptist Church, wrote and presented the resolution. It specifies the reasons for the opposition:

"First, members of our local churches have the privilege to vote upon matters within said churches regardless of their amount of giving. To be sure, every Christian ought to tithe, but people who do not are not exempt from casting a ballot. Second, that which has unified Southern Baptists throughout history has been respect for scriptural authority and doctrinal integrity. May it continue to be so.

"Third, that Southern Baptist churches be allowed the liberty to give to the Cooperative Program or whatever agencies of our convention they choose. We reserve the privilege to give the amount we desire, where we desire it spent, not by vote voting power, but because we love the Lord and His kingdom's work.

"Fourth, our recommendation is to leave the privilege of giving as so stated in our constitution. The proposed amendment would demand 18 percent given through the Cooperative Program or \$90,000 per year per church in order to have 10 messengers. It is easier for smaller churches to meet the present requirements: \$2,500 is more reasonable than \$90,000. Eighteen percent should be a goal for giving, but not a mandate.

"Fifth, Bold Missions is promoted not by legislation in giving, but by motivation in living for Christ and personally confronting the lost world with the claims of our savior."

Steckert said: "We just feel it is an exclusive and excluding measure rather than one which broadens our representation."

The pastor also said the specification contributions must be through the Cooperative Program plays a part — "although I don't know if it is a major factor" — in the opposition.

He added the North Charleston Church designates its offerings, giving to all SBC causes "except the seminaries. We have been doing that since December of 1977. We felt it was the only way to cast our vote relative to the seminaries and their taking a firm stand on scriptural authority."

The church which averages 100 in attendance and has an annual budget of \$55,000 to \$60,000 will send its full complement of 10 messengers to the Los Angeles meeting of the Southern Baptist Convention and has set aside \$3,000 in church funds to be used to subsidize its messengers.

The decision to send the full complement of messengers came after Paul Pressler, a Houston appeals court judge who is a leader in the inerrancy effort, spoke at the church.

"It is going to cost us (to go) but it will be worth it," Steckert said. "Our deacons decided we needed to go to the

meeting. The one issue — and only issue — is scriptural authority and biblical inerrancy. We do not know what will happen (in Los Angeles) but we want to cast our vote affirmatively on anything relative to biblical inerrancy and scriptural authority."

He added he hopes a "sweet Christian spirit will prevail," but said the issue is more important. "I will take an ultimate stand on that. It is not my preference; it is my conviction."

Steckert called the recommended changes "an effort to whittle down representation," and charged his church would be excluded on the Cooperative Program giving basis alone. The church gives 9.5 percent of its budget to causes supported by the Cooperative Program, excluding the six seminaries, two percent to the association and two percent to a local mission.

Another half percent goes to the Baptist Faith and Message Fellowship and its publication, the Southern Baptist Journal. "We took the money we had been giving to the seminaries and gave it to them," Steckert said.

## Awakening conference to focus on prayer

ATLANTA — An emphasis on the power and purpose of prayer for reviving America will highlight a national conference on prayer and spiritual awakening April 27-30 at Ridgecrest Baptist Conference Center.

Theme for the conference, "Prayer for Spiritual Awakening," is based on II Chronicles 7:14, said Glenn Sheppard, special assistant in spiritual awakening for the Southern Baptist Home Mission Board.

"Through this conference, we hope to give comprehensive information on prayer and spiritual motivation that will create an atmosphere for spiritual awakening in the latter quarter of this century," Sheppard said.

"Spiritual awakening is the sovereign invasion of God in the human affairs of man," he added. "We'll pray for God to do just that at this time in our history — revive our land."

The meeting is designed to introduce and develop an ongoing ministry of prayer in the individual, in church life and in family life, Sheppard said.

Program personalities include Jack R. Taylor, president of Dimensions in Christian Living and first vice-president of the Southern Baptist Convention; C. B. Hogue, HMB vice-president of the board's Evangelism Section; Robert E. Coleman, professor of evangelism, Asbury Theological Seminary, Wilmore, Ky.; and Ron and Patricia Owens, concert artists from Fort Worth, Texas.

Also on the program are Lewis A. Drummond, Billy Graham Professor of Evangelism at Southern Seminary, Louisville, Ky.; J. Edwin Orr, president of Oxford Association for Research in Revival, Los Angeles, Calif.; Arthur Blessitt, Sunset Strip Minister, Hollywood, Calif.; and Charles Stan-

ley, pastor, First Baptist Church, Atlanta, Ga.

The conference, sponsored by the HMB Evangelism Section, is limited to 1,000 participants, according to Sheppard. For more information, contact the HMB Evangelism Section at 1350 Spring St., NW, Atlanta, Ga., 30367.

## SEBTS trustees pass budget, add staff

WAKE FOREST, N. C. (BP) — Trustees of Southeastern Seminary adopted a record budget for the 1981-82 year and ratified their earlier mail-ballot election of a new dean and a professor of evangelism.

The new budget of \$4,029,234 is an increase of 8.8 percent over the previous year.

The Cooperative Program of the Southern Baptist Convention continues to be the dominant source of income for the seminary, providing 68.6 percent of the budget. Other sources are: student fees, 12.8 percent; endowment and investments, 5.2 percent; auxiliary enterprises, 10.8 percent; and miscellaneous, 2.6 percent.

Because of the support from the Cooperative Program, no tuition is charged and the matriculation fees are \$200 per semester. Non-Southern Baptist students pay an additional \$200 surcharge.

In ratifying their previous action, the trustees elected Morris Ashcraft as dean of the faculty and Delos Miles as associate professor of evangelism. Both are now on the faculty of Midwestern Seminary, Kansas City, Mo., and will begin their work at Southeastern Aug. 1.



## Mississippi native retires

Martha Bigham Belote chatted with this woman at a World Missions Conference at Port Tampa City First Baptist Church, Tampa, Fla., several weeks before her Feb. 28 retirement as World Missions Conference manager for the Southern Baptist Foreign Mission Board. A native of Water Valley, Miss., Mrs. Belote helped coordinate almost 750 World Missions Conferences, involving more than 15,000 churches, during four-and-a-half years in that post. She and her husband, the late James D. Belote, were appointed foreign missionaries in 1940 and worked in Hawaii, China and Hong Kong before moving to Richmond, Va., in 1968 as he became the board's secretary for East Asia. (FMB PHOTO) by Mike Creswell.

## Mississippi educators impact Alaska Baptists

FAIRBANKS, Alaska — Two Mississippians were among 21 Southern Baptist religious educators who braved sub-zero temperatures to volunteer two weeks of their time training Alaskans to teach the Bible.

William Hardy Jr., minister of education and administration at First Church, Columbus, and Dan Wynn, minister of education at First Church, Natchez, served as consultants, offering expertise in religious education to Alaska churches.

The educators were selected from all parts of the continental United States, said Robert E. Bingham, trip coordinator and vice president, Services Section, for the Southern Baptist Home Mission Board.

They engaged in a variety of ministries, ranging from "one on one" conferences with teachers to teaching January Bible studies; from helping resolve problems of space in churches to assisting in financial record keeping," Bingham said.

The Bold Church Education Conferences were scheduled for the dead of

winter because Alaskans are most likely to attend church during that time, he said. During summer months, they take advantage of favorable weather conditions because that is the only time they can be outdoors for extended periods of time. In the fall, churches are involved in revivals; and in the breakup period of spring, the ground is too muddy for travel.

The conferences, a year and a half in planning, were designed to provide Alaska Baptists with practical steps of implementation and strategy for reaching people through religious education, Bingham explained.

Consultants reported positive progress in establishing educational strategies in Alaskan churches, including short-term and long-term goal setting; teacher enlistment and training; and training in the use of educational materials.

In addition, definite plans were made to maintain correspondence and continue to provide materials and consultation for Alaska churches. At least one consultant plans to make a follow-up visit.

## Stewardship commission affirms staff 'integrity'

BIRMINGHAM, Ala. (BP) — Members of the Southern Baptist Convention Stewardship Commission elected new officers and affirmed the doctrinal integrity of staff members during their annual meeting.

E. Harmon Moore, retired executive secretary of the State Convention of Baptists in Indiana, was elected chairman, succeeding David C. Bates from Pineville, La.

Members of the Nashville, Tenn.-based commission also took note of Resolution 16, concerning doctrinal integrity, passed at the 1980 annual meeting of the Southern Baptist Convention in St. Louis.

Commissioners passed a resolution which said it "finds all employees (of the commission) uphold the Bible as

stipulated" in the Baptist Faith and Message Statement of 1963, and affirmed "the doctrinal integrity of the employees."

A 1981-82 budget of \$1,774,086 was adopted. Of the total, \$315,800, or 17.8 percent, will come from the SBC Cooperative Program, with other anticipated receipts from the sale of materials and consultant fees.

Statistics reported during the meeting indicate total receipts of Southern Baptist churches in 1980 amounted to \$2,483,645,551, an increase of 11.8 percent or \$261,563,392, and missions expenditures amounted to \$401,499,506, an increase of 12.7 percent, or \$45,291,716.

## Bethel church leader dies

Funeral services were held for Mrs. Bonnie Ravencraft, 91, on March 8 at Bethel Church near Liberty, Thomas Wicker officiating.

Mrs. Ravencraft had been a member of Bethel Church since August, 1902. She had taught Sunday School there for 45 years; been church organist or pianist for 35 years, church Training leader for 35 years, church clerk 22 years, WMU circle chairman 12 years, church treasurer 11 years, and Vacation Bible School leader 10 years. Having been crippled since childhood, she resigned from active church work in 1965.

She was born Oct. 16, 1889, daughter of Robert and Nettie Haygood Smith, in southwest Mississippi. She attended Bethel Public School, finished high school by private tutors, attended MSCW (then called Industrial Institute College) in Columbus, and taught school several years.

One grandson, John L. Hawkins, is an ordained minister. He is pastor of the Cortana Baptist Church, Baton Rouge, La. Her husband of 51 years, Walter Ravencraft, preceded her in death.

Other survivors include four daughters, Mrs. Gladys Hawkins, Liberty; Mrs. Hazel Byrd, Satsuma, La.; Mrs. Wilma Durbin, Clearmont, Fla.; and Mrs. Merle Estess, Baton Rouge; 11 grandchildren; 25 great-grandchildren; three great-great-grandchildren; four sisters; and an aunt.

## First black church joins Ala. Baptists

MONTGOMERY, Ala. (BP) — Westside Baptist Church has become the first predominantly black church to affiliate with the Alabama Baptist Convention.

Westside constituted as a church March 8, and immediately asked to affiliate with the Montgomery Baptist Association. The church, while a mission of Trinity Baptist Church, had been a part of the association.

The Westside story began in 1976 when Westgate Baptist Church, located in a changing community, deeded its building and property to the Montgomery Baptist Association. Trinity church, under the leadership of its pastor, Henry Cox, received permission from the association to sponsor a mission at Westgate to meet the spiritual needs of the community.

Trinity licensed and later ordained one of its black members, Milton Boyd, to become a minister. Boyd became the first pastor of Westside Baptist Mission March 7, 1976.

Boyd, born in Tarboro, N.C., and reared in Brooklyn, N.Y., was a supply systems analyst at Maxwell Air Force Base in Montgomery when he accepted the pastorate.

Westside has a full program, with Sunday School, church training, and missions groups, including Mission Friends, Girls in Action, Acteens, Baptist Young Women and Baptist Women. The two Royal Ambassador chapters, sponsored by the Baptist Men's group, have been featured in Probe, a magazine of the Southern Baptist Brotherhood Commission.

The Sunday School has an enrollment of 270, with average attendance of 120. Church training enrollment is 207, with 95 persons attending on an average Sunday.

## Home Mission Board urges prayer for Atlanta children

(Continued from page 1)

tiring.

Stevenson, HMB director of payroll and employee benefits services since 1975, will oversee the board's five business services offices: auxiliary services, data processing, mission property, payroll and employee benefits and purchasing and building services.

Sam Choy, director of cooperative missions for the Hawaii Baptist Convention, was elected associate director of the missionary personnel department where he will assist in recruiting, screening and recommending candidates for missionary appointment.

The new staff position, assistant director of the Mission Service Corps, was created because of the "weight of the present workload of the Mission Service Corps volunteer program," said David Bunch, the board's MSC director. "And the more people we have working to recruit volunteers, the more volunteers we can enlist."

The 36 mission appointments include six missionaries, five missionary associates, two mission pastor interns, six persons who were approved for language pastoral assistance and 17 people who were granted church pastoral assistance.

Board members approved five recommendations from its church loans committee, saying it hoped the action would help provide financial resources to increase the number of SBC churches from 35,500 to 50,000 by the year 2000.

One recommendation created a broker-dealer subsidiary of the board called the HMB Service Corporation to help churches issue bonds to finance new buildings. The corporation of Houston as the trustees for

the bond program, and the First International Bank of Houston as paying agent.

Church Loans Committee Chairman Clifton R. Tension, pastor of First Baptist Church, West Monroe, La., praised the arrangement, saying the paying agent would charge no fee for its services and would pay churches 5 1/4 percent interest on sinking fund deposits.

Another recommendation from the committee asked for permission to conduct a fund raising campaign in cooperation with the SBC Stewardship Commission to raise \$10 million for new church sites and buildings. The proposal will go to the SBC Executive Committee for approval before it can be implemented.

Due to increased interest rates, the board approved a request to increase the interest rate charged on loans from the division of church loans from its current 11 percent with three points discount, to 12 percent with three points discount.

Board members heard a report on the progress of Bold Mission Thrust, the denomination's plan to proclaim the gospel to every person in the world by the year 2000, which reported the assignment of 395 Mission Service Corps volunteers through the Home Mission Board as of Feb. 25, 1981. The combined goal is 5,000 through 1982 by the Home and Foreign Mission Boards.

Board members paused to pray after adopting the resolution urging Baptists and the entire nation to pray for Atlanta's black children. "The Home Mission Board has a special concern because it is based in this city where fear stalks our city's children, and because of the involvement of our mission program," said the board's resolution.

## Mom's training means new life for Beninese infant

(Continued from page 1)

corn meal cereal three times a day — no fish, no eggs, no cooked dried beans, no additional milk. And now he was too sick to take his cereal.

Mrs. Coutts explained carefully to the mother that it was up to her to get Marcellin well. Every hour, until he could begin to eat, she must give him the powdered milk mixture dissolved in boiled water that had been cooled. Then add it to his cooked cereal. Then feed Marcellin full meals with fish or eggs or beans or added milk.

The woman understood. Mrs. Coutts showed her how to mix the powdered milk supplement in water, and together they gave some to Marcellin. He took it eagerly at first, then began to choke and spit up the milk.

"I was discouraged, but didn't say so to the mother," said Mrs. Coutts. "Instead I suggested that she dilute the milk mixture in half for a couple of days and then resume full strength. We prayed together. She left, asking God's healing, and Marcellin and his strength and wisdom and patience for her as she cared for him. I asked her, as she went out the gate, to come to the under-5s clinic in Dowa in two weeks."

Two weeks later, Mrs. Coutts was relieved to see Marcellin still alive. His

## EEOC appeal

(Continued from page 1)

tist seminaries and other religious education institutions.

Jenkins Garrett, attorney for the seminary, said it is the first time "that I know of that any federal agency has moved into the heart of a church operation."

infections were healing and he had lost weight because his swelling had gone down. A month later, he weighed the same, but was eating better. In fact, his mother said, all he wanted to eat was fish. Mrs. Coutts was delighted. She gave him some vitamins and started him on his immunizations.

Two months later Marcellin reached normal weight for his age. And not only was he healed, but Mrs. Coutts could see his mother growing in her knowledge of Jesus.

Every month in the clinic, she uses the Wordless Book to tell the story of Jesus to the mothers who bring their children. She tells essentially the same story every time: "The yellow page represents God and his light and love for us. The black page is the sin and darkness that fill our lives so that we can't find God."

"The red page shows the blood of Jesus who gave himself as a sacrifice on the cross so our sins could be forgiven and washed away. The white page represents the pure and new heart that Jesus gives us when we pray and accept him, believing what he has done for us. And with a new heart and new life in Jesus, we have God."

At first the women would hardly sit still through the Wordless Book presentation. They talked and chased down children. But gradually they began to listen fairly attentively, said Mrs. Coutts. "I am thrilled to see some mothers beginning to understand what Jesus has done for them on the cross."

She has promised to give a personal copy of the book to each mother who can explain all the colors without prompting. Last fall, Marcellin's mother became the first woman to earn her

## Secretaries' association sets banquet

The Mississippi Baptist Church Secretaries Association will sponsor a banquet April 20, during the annual Secretaries' Conference in Jackson.

The banquet for all Secretaries' Conference participants, will follow a meeting of the Association which interested persons may attend.

The Secretaries' Conference meeting at the Baptist Building, 515 Mississippi Street, Jackson, will feature Lucy Hoskins of the Baptist Sunday School Board. Theme of conference sessions is on "winning" and includes special skill sharpening sessions.

The program begins with registration at 12:30 p.m. on Monday, April 20, and concludes the next day at 11:45 a.m.

For reservations, write Leon Emery, Box 530, Jackson, Miss. 39205.

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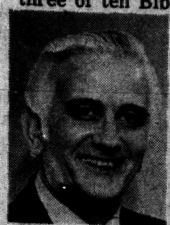


# Baptist Student Union plans leader training at Gulfshore

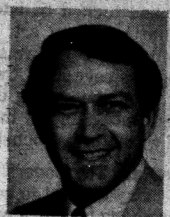
The Mississippi Baptist Student Union will hold its annual Leadership Training Conference April 10-12 at Gulfshore Baptist Assembly. Bible study leader will be Bob Hamblin, associate professor of

## Senior adults will hear Landrum Leavell

Landrum P. Leavell, II, Harry L. Lucenay, and Larry W. Kennedy are three of ten Bible teacher worship leaders who will be sharing their ministry with senior adults at Gulfshore Baptist Assembly this summer in scheduled Senior Adult Retreats May 18-22, May 25-29, and August 17-21. During the two



Leavell



Kennedy



Lucenay

May retreats, four pastors each week will be leading a Bible study during the morning and then lead one evening service each as worship leader. Lucenay is scheduled the first week and Kennedy the second. Leavell will be the evening worship leader for the August retreat.

Larry Kennedy is pastor of First Church, Laurel, having previously served pastorates in Mississippi at Amory and Mantee.

Harry Lucenay is pastor of Temple Baptist Church, Hattiesburg. He came to Mississippi from pastorates in Texas.

Landrum P. Leavell has been president of New Orleans Seminary since 1975. He was pastor of churches in Mississippi during and following his seminary work at New Orleans, leaving the pastorate at First Church, Gulfport, in 1963 to become pastor at Wichita Falls, Tex. He came to his present position from Wichita Falls.

In the May retreats Lucenay will be teaching "The Ten Commandments: Exodus 20" and Kennedy will be dealing with "Jesus' Farewell Discourse: John 14-16."

Reservations for either of these three retreats are available by writing Gulfshore Baptist Assembly, Pass Christian, Miss. 39571. A \$15 reservation fee is required. This amount is applied to room and meal charges upon arrival.

## Law school

(Continued from page 1)

such a way that an additional floor could be added above and below when expansion becomes necessary.

The American Bar Association's House of Delegates granted the School of Law provisional accreditation in August, 1980. Their action followed unanimous recommendation of the Accreditation Committee and the Council of the Section of Legal Education and Admission to the Bar of the ABA in earlier meetings.

The School of Law has experienced an influx of inquiries since receiving accreditation and moving to its new facilities and Turnage expects this interest to continue. Applications are now being accepted for the 1981-82 school year. Prospective students should contact the Director of Admissions, Mississippi College School of Law, 151 East Griffith St., Jackson, MS 39201.

## Seniors to bus to Ridgecrest

Three bus loads of Mississippians are scheduled to attend Senior Adult Chautauqua III at Ridgecrest Baptist Conference Center this fall. One bus has already been filled and reservations have now been secured at Ridgecrest for a third bus load.

The additional bus has been added to the long tour October 5-17, which will travel via Chattanooga and Natural Bridge, Va., to Washington, D. C., for two days and then to Williamsburg, Va. for two days before reaching Ridgecrest for the special senior adult program planned there October 12-16. The return trip will be via Nashville.

The short tour bus scheduled to depart October 10 and go directly to Ridgecrest with stopovers in Chattanooga and Gatlinburg still has space for additional persons.

Kermit King, senior adult consultant, is encouraging senior adults to register for this tour, for with these additional reservations there is room for approximately 50 more persons on one or the other of the tours.

A brochure outlining both tours is available from King at Box 530, Jackson, Miss., 39205. A \$50.00 reservation fee is required in advance.

evangelism at New Orleans Seminary.

Other featured speakers include Harry Lucenay, Allen Hill, and Nathan Barber. Lucenay is pastor of Temple Baptist Church, Hattiesburg. Hill is a Southern Baptist missionary to the Philippines. And Barber is pastor of First Baptist Church, Bay St. Louis.

Tom Hearon, BSU director at William Carey College, will lead the music. Mary Green from William Carey, will be pianist. Candra Gray, student at Mississippi University for Women, will preside.

During the conference, students will elect a new slate of officers for the 1981-82 school year and commission its 51 appointed student summer missionaries.

Besides offering training for officers of Baptist Student Union, the conference provides special interest labs. These include "Use of Silk Screening in Publicity," "Developing a Healthy Self Image," "Journeyman/Career Missions," "Sharing My Faith in Those Difficult Situations," "Puppets/Drama/Clowning," and "Setting Priorities/Time Management."

Saturday afternoon will offer an orientation for parents of student missionaries.

The program begins at 3 p.m. Friday afternoon with registration and concludes with lunch at 11 Sunday morning.



Gray



Hamblin



Lucenay



Hearon



Hill



Barber

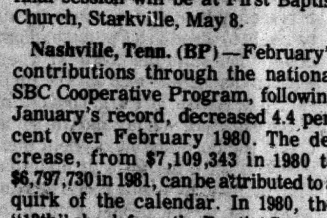
## Youth leader conclave set for Jackson area

The third of four Youth Leader Conclaves is set for April 10 at First Baptist Church, Jackson, 7-10 p.m.

This series of area conferences is sponsored by the Mississippi Baptist Convention Board's Sunday School department.



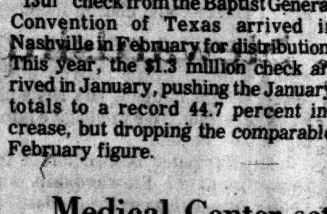
Kurtz



Blakeney



Lee



Blakeney

Speakers for the conclave in Jackson include Ron Kurtz, Paul and Deborah Lee, and Jim Blakeney. Kurtz, minister of youth at Jackson, First, will speak on "How to Grow a Sunday School."

Paul Lee, minister of education at Calvary Baptist Church, Tupelo, will speak on "Fundamentals of a Youth Teaching/Learning Experience." Deborah Lee, a special worker for that church, will lecture on "How to Conduct a Weekly Workers' Meeting."

And Blakeney, minister of youth at First Baptist Church, Biloxi, will

## BYW retreat set in Grenada

On April 11, at First Baptist Church, Grenada from 10 a.m. until 4 p.m. there will be a special activity for Baptist Young Women in North Mississippi, an area BYW Retreat!

The Saturday retreat, sponsored and conducted by Mississippi Woman's Missionary Union, will be led by Marilyn Hopkins, BYW consultant with the help of associational BYW directors, and members of BYW at First, Grenada.

Mission action will be the major emphasis for the retreat. A special workshop on how BYWs can conduct a "Big A Club" will be offered. "Big A Club" is designed for children who have never been in Sunday School or church. The club material is designed to be used in several ways: hour-long, once-a-week, or after school sessions. The retreat will also offer "how to" for other mission action projects for BYW, inspiration and fellowship with area BYWs.

Mrs. Elton (Linda) Whitley, Tupelo, associational BYW director, will assist with the Big A Club workshop. Mrs. Jim (Sarah) Perkinson, First, Grenada is the BYW President. Mrs. Melvin (Helen) Renfro, is the WMU Director, and these women will assist in the activities during the retreat. The cost will be \$2.00 per person and reservations must be made before Monday, April 6. Lunch will be provided and some materials. Reservations should be sent to WMU Office, Box 530, Area BYW Retreat, Jackson, Miss., 39205.

BYWs should bring notebook, Mission Action Project Guide, questions, and lots of enthusiasm. The dress for the retreat will be casual.

Target groups for the conclave are ministers of youth, youth Sunday School workers, and associational youth Sunday School leaders.

Other conclaves have been at Hattiesburg and Biloxi. The fourth and final session will be at First Baptist Church, Starkville, May 8.

Nashville, Tenn. (BP) — February's contributions through the national SBC Cooperative Program, following January's record, decreased 4.4 percent over February 1980. The decrease, from \$7,109,343 in 1980 to \$6,797,730 in 1981, can be attributed to a quirk of the calendar. In 1980, the "13th" check from the Baptist General Convention of Texas arrived in Nashville in February for distribution. This year, the \$1.3 million check arrived in January, pushing the January totals to a record 44.7 percent increase, but dropping the comparable February figure.

## Medical Center sets health careers day

Mississippi Baptist Medical Center is sponsoring a health careers day Friday, April 3, from 9:30 a.m. to 2:30 p.m. for high school juniors, seniors, junior college, college and university students interested in health careers.

Instructors from the four health related schools at MBMC will discuss education requirements and job opportunities in the fields of medical technology, practical nursing, radiologic technology and respiratory therapy from 9:30 a.m. to 12 noon. Following lunch, which will be provided by MBMC, tours will be given of the various departments and there will be opportunities for questions.

Students interested in attending must register by calling Laura Lowe in the public relations office at 968-5135 no later than Friday, March 27. Attendance is limited.

## Laymen organize Ag. Missions Fellowship

A group of farmers and agriculturally related business and professional laymen took the first step recently to put together an organization that would have as its principal objective the support of agricultural missionaries of the Foreign Mission Board of the Southern Baptist Convention. To be known as Agricultural Missions Fellowship, "our first goal is to develop close ties with the staff of the Foreign Mission Board," according to Gene Triggs, the organization's new president. "We want to be supportive of those missionaries who serve in areas of great need and often under very difficult circumstances," he said.

The Fellowship is not affiliated with the Agricultural Missions Foundation. The new organization is to work only with Southern Baptist missionaries, whereas the Foundation also helps to aid agricultural work of some independent missionaries, and to support various other mission projects. Triggs said that members of the Fellowship hope to see similar organizations begun in other states.

Triggs went on to say that "we hope to develop a fellowship between agriculturally oriented lay persons and FMB agricultural missionaries for the

## Levin proposes U.S. citizenship for "Siberian Seven"

WASHINGTON (EP) — U. S. Senator Carl Levin (D-MI), along with more than 50 co-sponsors, has introduced a bill to make members of two Soviet families living in refuge in the American Embassy in Moscow since June 27, 1978, eligible for American citizenship.

"This bill will not guarantee them freedom," Senator Levin said. "But our bill will guarantee them protection under the United States Constitution while they continue to reside in the embassy, and it will ensure that they are accommodated as well as possible under the circumstances. Certainly, the bill is also a significant indication of the strong support the families have in the United States."

The legislation would grant permanent resident status to Maria Chmykhalov and her son, Timofei, and Peter Vashchenko and four members of his family and make them eligible for American citizenship five years from the date that they entered the embassy. The Chmykhalovs and the Vashchenkos are Pentecostal Christians who fled to the embassy seeking religious freedom. Senator Levin visited them there in 1979 during a congressional trip to the Soviet Union.

## Boswell resigns board staff

Ron Boswell, Baptist Student Union director at the University of Mississippi, is resigning to become pastor of the Clement Baptist Church, Hurdle Mills, North Carolina, May 1.

Boswell, like other campus ministers, has been a staffer with the Mississippi Baptist Convention Board, working under the Student Work department. He has been at Ole Miss since 1973.

A native of Noxapater, Boswell is a graduate of Mississippi College and earned the master of divinity degree from Southern Seminary in Louisville, Ky.

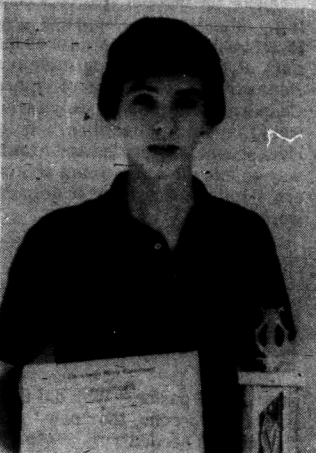
He was a US-2 (two year term) missionary for the Home Mission Board and has been minister of youth and interim pastor in Kentucky and North Carolina churches.

Boswell and his wife Carolyn have one son.

Nashville — Summer training programs for Baptist Student Union leaders have been scheduled for May 17-22 and June 14-19 at the Sunday School Board. The training sessions, which are sponsored by National Student Ministries, are for state and campus BSU presidents.



Dot Pray, the keyboard specialist for the state Church Music department, presents a Judges' Trophy to Mera Hall, daughter of Mr. and Mrs. Dan C. Hall of Clinton. Mera was a winner in piano competition at the State Keyboard Festival.



Ken Watford, son of Mr. and Mrs. Joe Earl Watford of Boyle, won a Judges' Trophy in piano competition at the State Keyboard Festival.



Mark Snow, son of Mr. and Mrs. J. O. Snow of Richland, won a Judges' Trophy in organ competition at the State Keyboard Festival.

## Keyboard winners named by Church Music department

In twelve district keyboard festivals sponsored by the Church Music department, Mississippi Baptist Convention Board, early this year, 1092 participants registered (first grade through twelfth), representing 240 Baptist churches. For these festivals, 353 persons served as festival leaders, group leaders, judges, recorders, and runners (taking adjudications sheet from judges to recorders).

Senior high school students (grades 10, 11, 12) who earned Superior ratings on both hymn and classical selection were invited to participate in the State Keyboard Festival held at Blue Mountain College.

The thirteen students participating in the Feb. 28 State Keyboard Festival were: Fonda Lancaster, Hamilton; David Vickery, Laurel; Laura Reeves, Corinth; Lysanda Lee, Cleveland; Emily Bagwell, Columbus; Mera Hall, Clinton; Tammy Harrison, Meridian; Deedra Bracken, Leland; Robin Wilson, Columbus; Emily Russell, Cleveland; Leann Swedenburg, Columbus; Ken Watford, Boyle; and Mark Snow, Richland.

Judges, Baptist college faculty members, included Charles Meyer, G. Edward Ludlow, Robert Formosa, June Meyer, and Diann Formosa, Blue Mountain; James Snyder, Clarke; Billy Trotter and Steve Russell, MC; and Carylee Hammons, William Carey.

Keyboard accompanist, Harrisburg, Tupelo. Six participants earned Superior ratings in both areas of adjudication; Hymn Accompanying for Congregational Singing, and Classical Selection.

The Judges' Trophy winners were: Mera Hall and Ken Watford, Piano;

Mark Snow, Organ.

These events were sponsored by the Church Music department, Dan C. Hall, director, and Dot Pray, the keyboard specialist and festival coordinator.

## Ann Smith will speak to singles

Mrs. Ann Alexander Smith, Singles Consultant, Family Ministry department, Sunday School Board, Nashville, will be one of the principal resource persons for the Single Adult Retreat scheduled for May 22-24 at Gulfshore Baptist Assembly, Pass Christian, Miss., 39571.

Reservations for either of these three retreats are available by writing Gulfshore Baptist Assembly, Pass Christian, Miss. 39571. A \$15 reservation fee is required. This amount is applied to room and meal charges upon arrival.

The program theme is "CELEBRATE! Yesterday, Today, Tomorrow." The retreat will begin at 5 p.m. Friday evening and conclude Sunday noon. Inquiries concerning the program should be made to the Christian Action Commission, Box 530, Jackson, Miss., 39205.

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## Mississippi Baptist Activities

- Mar. 30 30-31 Church Training Growth Conferences; South Area; 7-9:30 p.m. (CT)
- 30-April 2 Personal Witnessing Workshops (WMU)
  - 30-Calvary BC, Tupelo; 10 a.m.-Noon/Oakhurst BC, Clarksdale; 7-9 p.m.
  - 31-FBC, Belzoni; 10 a.m.-Noon/FBC, Louisville; 7-9 p.m.
  - 1-Forest BC, Forest; 10 a.m.-Noon
  - 2-FBC, Laurel; 10 a.m.-Noon/FBC, Brookhaven; 7-9 p.m.
- Apr. 3 Young Musicians' Adjudication Session; Oak Forest BC, Jackson; 7-9 p.m. (CM)
- Apr. 4 Young Musicians' Choral Festival; Mississippi College, Clinton; 9 a.m.-3 p.m. (CM)



# The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

## Editorials

### The Cooperative Program . . . World-wide river of life

April 12 is Cooperative Program Day all over the nation. In fact, it is Cooperative Program Day all over the world; for, indeed, the Cooperative Program is a concept of world-wide impact.

This mighty river of life supports witnessing endeavors throughout the world as its fingers of love reach out to all parts of our planet. The tributaries of its beginning, however, are to be found at the local churches that are integrated into the landscape of the entire nation. These tributaries beginning with the churches flow together to make 34 rivers of ministry as the smaller streams come together at 34 state convention offices. Then those larger rivers converge at Southern Baptist

Convention offices to make the mighty river that is the Cooperative Program.

From that point the magnificent waters that have been gathered from the contributing rivers are once again divided to go into all the world. And down these diverging streams float the many ministries and missions efforts of the Southern Baptist Convention. They are turned back to provide living water for a thirsty nation and flow overseas to heal sin-sick souls where ever they may be reached.

During the last full year of accounting, Mississippi Baptists sent \$3,521,548.98 outside the state as their part of this witnessing endeavor. Perhaps at this time of special Cooperative Program emphasis it would be well to examine how that river of hope was divided as it found its way on into the mainstream of Southern Baptist concern for a desperate world.

Here are the totals:

The Convention operating fund received \$40,729.91; Annuity Board, \$15,948.46; Foreign Mission Board, \$1,651,657.29; Home Mission Board, \$871,310.06; Golden Gate Seminary, \$127,770.85; Midwestern Seminary, \$65,495.78; New Orleans Seminary, \$115,467.01; Southeastern Seminary, \$143,658.21; Southern Seminary, \$195,235.66; Southwestern Seminary, \$205,762.42; Southern Baptist Foundation, \$8,926.25; American Baptist Seminary, \$7,876.09; Brotherhood Commission, \$33,037.83; Christian Life Commission, \$22,053.03; Education Commission, \$15,227.11; Historical Commission, \$11,551.60; Radio and Television Commission, \$162,012.59; Stewardship Commission, \$14,439.48;

Public Affairs Committee, \$13,389.35.

Those are the figures from Mississippi alone. It can be imagined how those figures joined with the others from all over the nation make the rushing mighty waters that the Cooperative Program becomes. This list, however, represents the way Mississippi dollars were used in a world-wide ministry. One can easily see that about two-thirds, or \$2,322,967.35, went directly into missions work at home and abroad. The dollars that are put into the collection plate every Sunday morning or turned into a Sunday School class secretary may not seem to make a great deal of impact. As the tributaries flow together, however, the results become significant. This is a thrilling account of missions support by the people of this state.

"THAT SERMON WAS AS DRY AS DUST, AS COLD AS ICE, AND AS DEAD AS KING TUT'S TOMB."

"UH, BROTHER JONES, LET ME EXPLAIN WHAT I MEANT IN ASKING FOR SERMON FEEDBACK."



## Pearl Eager

Sunshine poured through the windows, giving the room a cheerful glow. "How old will you be March 30?" I asked. Mrs. Pearl Eager's alert hazel eyes shone with merriment: "I'll be 95. And that's old!" (Her beautiful long hair, I thought, is almost as white as the pillow beneath her head.) She added, "And until last year I'd never been sick a day in my life!"

Since 1976 she has lived with her daughter, Mrs. O. R. Johnson, at 504 Jefferson St. in Clinton. Now, because of a fall last year she is in bed most of the time, but occasionally sits in her bedroom rocker to watch television.

When she found out I was from the Baptist Record she said she'd been reading it ever since she learned to read 90 years ago. "I still like to read it!" she declared, "and the Clarion-Ledger, too. I remember my grandfather, George Riser, reading the Baptist Record when I was a tiny girl."

P. I. Lipsey, the fifth editor of the Baptist Record, baptized her in 1902, when she was 16, in the baptistry of the Old Chapel at Mississippi College. That's where the Clinton (First) Baptist Church met for worship until its present sanctuary was finished in 1923.

Born Pearl Jones at Dry Grove (that village near Terry has since gone with the wind) March 30, 1886, she moved to the home of her sister, Mrs. J. O. Hollingsworth, in Clinton in November, 1889, at age 13, in order to enter prep school at Hillman.

At that time (according to a story in MC's Collegian, Oct. 30, 1970), Mississippi College had only plank walks, no electricity, no telephones to ring in the dorms — no dorms. The two or three hundred students, all boys, then boarded in houses around town.

Dating rules at the turn of the century were extremely strict at both MC and Hillman. I've heard lots about the high wooden fence build between the two schools to keep the men and women students from socializing too much. Though girls who lived in town had a little more freedom than those who lived in the Hillman dorms, all Hillman girls went to banquets or baseball games or receptions in groups with at least two chaperones. Yet all these rules didn't keep the young Pearl from finding her a boy friend.

One day when she was going home for lunch, she said, she just happened to see a group of boys going her way, and walked along with them. Right away she got called into the dean's office and told she was to ask permission for such contacts. One of the boys she walked with that day was Ide Whitfield Eager, a son of Patrick

Henry Eager, head of the English department at Mississippi College. Pearl got her degree in 1904 and several years later, June 28, 1911, she married the professor's son.

Her wedding, 70 years ago, was at her sister's house. Her sister, Mrs. Hollingsworth, made her wedding dress. "I still have it," Mrs. Eager told me last week. Mrs. Johnson took it down from a closet shelf and spread it out for me to see. Once white, it's now creamy ecru, but still exquisite. Rows of lace insertion and tucked batiste were fashioned into a work of art. I wish I could draw it for you. The waist line is high, the raglan sleeve short, the long skirt a sort of A line ending in lace-edged ruffles. Buttons down the front are covered with bits of crochet.

Her in-laws lived at "The Cedars" (built in 1833 and today thought to be Clinton's oldest surviving house). For a few years she and her husband lived there. (The original four rooms are divided by a hallway; the ceilings are 12 feet high and the floors are of heart pine.)

"Those are my children over there," she said, indicating the photographs on the dresser. She had three sons, one daughter, and one grandson, two sons preceded her in death. The other son William lives in Jackson. "I had three children in two years! That's a record!" Laughter lines crinkled the corners of her eyes. "I've always loved children, and I'm glad I lived to see my grandchild, Patrick Henry Eager III who lives in N.C." She was 70 when he was born.

"Ball, hopscotch," were the first games that came to her mind when I asked what she liked to play as a child. Her career was one connected with children at play. After her husband died in 1930, she had their four children to raise, so she organized the Gale Play School, a "kindergarten" in Jackson.

For a long time, until last year, she lived on Clinton Boulevard near Morrison Drive. Consequently, when First, Clinton started a mission nearby in a tent, she began attending; and then became a charter member of Morrison Heights Church, when the mission was constituted. Now she is that church's oldest member. Until last year, she was an active church member and faithful in Sunday School attendance and Senior Citizens activities.

Mrs. Mary Hammitt confided, "If you want to know anything about the history of Clinton, just ask her." Happy birthday, Mrs. Eager. I'd like to sit and talk with you for hours!

## Guest opinion . . .

### Be that "new" pastor!

By John Alexander

Sometime ago a concerned layman said to me in the privacy of his home, "Brother John, our church is going to have to get a new pastor. Our problem is how to make the transition and not hurt our present pastor. What suggestions can you give us?"

This opened the door for me to ask the layman some very pointed questions. "Why," I asked, "do you feel you need a 'new' pastor?"

"The fire has gone out in the boiler," he said. "What do you mean by that," I asked. "There are several indicators," he said. "I will mention a few. First, he has lost his enthusiasm and zeal for leading our church forward. He rarely visits except in cases of very serious illness, accident, or death. The note of real conviction is gone from his sermons. He advances no new ideas and suggests no new programs to help our people grow. He seems to have settled in and is drifting with us rather than providing leadership for our people to follow. Participation on the part of the membership is gradually declining. It is becoming increasingly difficult for those of us who remain faithful to the church to carry the financial load of the budget."

I got his point. Riding home that day, I began to think about that church and its pastor. The layman had said, "We

need a new pastor." Why did the old pastor not become the "new" pastor that church needed?

I asked the layman if he had sympathetically communicated to his pastor what he had said to me. He indicated he had. I asked him if the leadership would work with and support the pastor if he began to provide leadership and try to inspire and challenge the people. He assured me the lay leaders of the church had no desire to see the pastor leave the church. They loved him and prayed for him. Looking at the church in general, however, they felt something was going to have to be done.

What can a pastor do who faces this kind of exasperating situation? He can initiate an effort to find another church desiring his services. While this is a distinct possibility, it will not really solve his problem if the layman's evaluation of the situation is accurate. A move will only provide a brief respite before a similar situation occurs in the new church. A far better approach for the pastor, assuming the layman's evaluation of the church leadership is correct, is to determine, under God, to become the "new" pastor that church needs.

His becoming "new" begins with an honest and full inventory of what has

happened since he first came on that church field fired up and full of new ideas for helping that church grow to its fullest in Christ. The pastor needs to begin with himself by getting out behind the woodshed with the Lord and asking for a renewal of his contract with heaven. He must ask God in all sincerity and humility to make him "new." God is able to supply all our needs! He must take an honest look at his ministry, or the lack of it, in that church. How has he shown his people he really loves and cares for them? In what "extra" ways does he seek to demonstrate his love? How has he structured those "show love" experiences into his daily routine? His people must love him or they would not want him to come visit them.

Where has his enthusiasm for the church and its numerical and spiritual growth gone? What happened to blunt the sharpness of his concern? Whom or what did he allow to sabotage his pastoral love and leadership? He must look at the situation honestly and this is often very difficult to do. He may need help. If so, he may go to a trusted friend in another church or someone he knows and trusts in the denomination and talk frankly about his situation and seek suggestions for finding a solution.

To get his church programming back on track, he may appoint a lay long-range study committee to seek help in studying the needs of the church with instructions that the committee bring back suggestions to be studied by the church.

He should give attention to his work schedule. He can map out time every working day to spend visiting with his people in their homes and businesses. Follow the schedule religiously! He should get down on his knees before God in his study and ask God to fill his heart and open his mind as he prepares to preach. When Sunday comes, he will be ready to stand in his pulpit and proclaim "thus saith the Lord" with zeal and conviction seasoned with compassion. If he is wise, he will get out during the week before Sunday and win someone to the Lord and have them there ready to walk the aisle at invitation time. Little thrills a congregation more than seeing people walk to the aisle for Christ and church membership.

I asked my layman friend what would happen in his church if the above should happen. His response was interesting. "We would give him a big raise!" he said.

John Alexander is director of the Department of Stewardship and Cooperative Program Promotion.

## Faith seeking understanding . . .

### What do we believe about ordinances?

By Frank Stagg

Ordinances here designate baptism and the Lord's Supper. These are symbolic acts in which a believer confesses his relationship with Christ, with his death and resurrection, and with his people.

Baptism Christian baptism probably was adapted from Jewish proselyte baptism. Proselytes were Gentile converts to Judaism. John the Baptist's striking departure was that he called Jews to repentance. He thus made no real distinction between Jews and Gentiles. Both required salvation.

John the Baptist called his fellow Jews to a "baptism of repentance" (Mark 1:4). This was an immersion in water of persons who (1) responded to John's call and (2) gave evidence of repentance or turning to God (Matt. 3:8). The fact that John refused baptism to many who asked for it, requir-

ing that they bring forth fruits indicating that they had repented, is conclusive proof that John did not consider the act of water baptism to have saving power. He would have been criminal in withholding it had he believed that it could have helped these unrepenting sinners. John's baptism was an outward act signifying an inner change of heart and way.

Baptism pictures the death and resurrection by which one is joined to Christ and to His people. To be saved is to be "in Christ." One comes into such union with Christ when the old self is put to death and the new self replaces the old. But to be "in Christ" is also to belong to His people.

Paul employed the term baptism in difficult but highly significant lines: "Whoever ones of you who were baptized into Christ, did put on Christ" (Gal. 3:27); "Whoever ones of us were baptized into Christ were baptized into His death" (Rom. 6:3); and "In one Spirit we all into one body were baptized" (1 Cor. 12:13). What does he mean by being baptized into Christ, into His death, and into one body? He means that salvation is being joined to Christ and to His people by being united with Christ in His death and resurrection.

The clue to Paul's use of the term baptism is to be found in the use Jesus made of it. Jesus at times used the term in a non-literal sense to designate death. He said, "I have a baptism with which to be baptized, and how am I in anguish until it be accomplished!" (Lk. 12:50). He challenged His disciples with the question: "Are ye able to drink the cup that I drink or to be baptized with the baptism with which I am baptized?" (Mark 10:38). Jesus already had been baptized in the Jordan River. He was now facing death, which he termed His "cup" or his "baptism." This same "baptism" He required of His followers. One must die with Christ to live with Him. Water baptism pictures one's being "crucified with Christ" (Gal. 2:20), his being buried with Him and being raised to walk in newness of life (Rom. 6:4).

Some at Rome thought that since salvation was by God's grace, they were free to live as they pleased. Paul reminded them that to be "baptized into Christ" is to be "baptized into His

death" (6:3). That is, one enters into union with Christ only by being joined together with Him in the likeness of His death (6:5). Water baptism pictures the death of an old self, ruling out the continuation of the old life.

At Corinth, there were those who thought that they could accept Christ but reject His people. They were told that when one is joined to Christ he is joined to the people of Christ. We are all "baptized into one body" (1 Cor. 12:13). Water baptism, then, pictures one's being joined to Christ and His people by being joined together in His death.

To sum up, baptism is the immersion in water of a believer. In the act of baptism one affirms his union with Christ and His people as it has been effected by his having been joined together with Him in His death and resurrection.

#### The Lord's Supper

No single term serves in the New Testament for what we call the Lord's Supper. Our term appears only in 1 Cor. 11:20.

The Supper is sometimes referred to as "the breaking of bread" (Acts 2:42; 20:7). This formula meant to take a meal together. The expression "to break bread" does not emphasize the fragmenting of what was one loaf. Rather it emphasizes the fact that two or more people are joined together in eating from the one loaf. The Lord's Supper portrays the body of Christ, not the broken body. In the oldest manuscripts of the New Testament, 1 Cor. 11:24 reads, "This is my body for you." The early text does not have the word "broken." This is a scribe's addition and it ruins the meaning.

The term *eucharistia* is derived from the Greek word for thanksgiving, appearing in each account of the Supper. Jesus gave thanks over the bread and the cup. The Supper is a "eucharist" in one sense, a thanksgiving to God for what He has done for us.

Paul calls the bread and the cup a "communion" in 1 Cor. 10:16. This translates the Greek word *koinonia*, designating fellowship, communion, or something in which we participate together. The Supper is a communion in this sense, that it is a fellowship with the living Christ and His people. This is the point in chapters ten and eleven of First Corinthians. We dare

not miss it.

The Supper is also a covenant (Luke 22:20; 1 Cor. 11:25). It points to God's new covenant, made secure through the triumphant death of Jesus Christ.

To sum up, the Lord's Supper is (1) a remembrance of Christ who died for us, (2) a confident hope that He will come to us, (3) a communion in which we recognize His living presence where His people are gathered together in His name, and (4) a recognition of the covenant relationship which He has provided for us.

The loaf of bread and the cup are symbols, just as water in baptism is a symbol. But in meaningful observance of baptism or the Lord's Supper, there are realities far beyond symbolism; faith, hope, love, obedience, fellowship, self-examination, confession, thanksgiving, and worship.

#### Commendation of pastor

Editor:

For the past 6½ years our church has been blessed to have Dr. Robert H. Jackson as pastor. This week he left to accept the call of the First Baptist Church of Brandon, Miss., and our congregation has asked us to write you to let the Baptists of Mississippi know what a fine servant of God is coming their way.

Brother Bob is an inspired and inspiring preacher; a diligent and perceptive Bible scholar; an exceptional minister, leader, friend, and counselor; and a Christian gentleman. He has an outgoing, loving spirit that has endeared him to our members of all ages, and he has been careful to attend to the interests of all groups within our church. He has also been active in our town and county life and in State Baptist affairs.

His tenure here has seen our church gain about 300 resident members to a total of more than 900 now. Our annual budget has increased from \$80,000 to about \$308,000. We have built a family recreation center and hired a full-time person to direct our ministry through it. Perhaps most important of all, our church has become more active in

#### REMEMBER TO LIVE by E. Eugene Hall (Broadman, 121 pp.)

Here are 21 messages suited for use from the pulpit or in group or private devotions. Every one of them focuses on a Scripture reference that deals with some aspect of remembering. The author, president of Oklahoma Baptist University, points out here: "the memory of the call of Abraham,

the Exodus, the death and resurrection of Christ is not a retreating nostalgia, but a way of knowing the One with whom we have to do — yesterday, today, and forever." Typical and Scripture reference indexes are included.

**FAMOUS SINGLES OF THE BIBLE** by Brian L. Harbour (Broadman, paper, \$3.50, 140 pp.) Harbour, pastor of First Baptist Church, Pensacola, Fla., writes in this book of Bible singles, and then relates the Bible to the current scene. Some of his chapters are: The Supreme Single — Jesus; The Secular Single: Deborah; The Searching Single — Ruth; The Swinging Single — Dinah; The Satisfied Single — Paul; The Surprised Single: The Samaritan Woman; The Serving Single — Anna; The Singing Single — Miriam. Harbour is also author of *Famous Couples of the Bible*.

**BUILDING SERMONS TO MEET PEOPLE'S NEEDS** by Harold T. Bryson and James C. Taylor (Broadman, 138 pp.) The authors, both former Missisippians, bring into focus the key ingredients in good biblical preaching: the preacher himself, his relationship to God, his understanding of and love for other people, and his study of the Bible. And they present a step-by-step approach whereby the preacher begins with a single idea and from that builds a full sermon. Book divisions include the topics: studying the Bible for building the sermon; putting people in sermons; focusing on the sermon idea; directing the sermon idea to action; developing the sermon; introducing, concluding, and putting transitions in the sermon; and communicating the sermon. Preachers of all levels of experience will find the book a valuable tool. Bryson is associate professor of preaching and Taylor is senior professor of preaching, both at New Orleans Seminary.

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Chairman of Deacons  
Steve Stewart  
Secretary of Deacons  
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# Europe's Baptist churches offer alternative to "dead church"

By John Alexander

(NOTE: John Alexander, director, department of stewardship and Cooperative Program promotion, Mississippi Baptist Convention Board, spent four months in Europe during the fall of 1980, leading spiritual emphases in the churches of the European Baptist Convention. This was done during his sabbatical leave. This article is the fourth of a series.)

Here in America we recently celebrated our Bicentennial. While visiting the location of an old water-powered corn mill near Huntingdon, Cambs, England, I noticed a marker on the side of the building indicating it was built in 942 A.D.

Established and tax-supported churches have a devastating effect on the attitude of Europeans toward "churches" in general. Religion is taught in the public schools and often serves to immunize the people to a real and personal experience with Christ. Out of all the churches and cathedrals we visited in England, only two showed any sign of spiritual life. In the foyer of both auditoriums was a sign: "This church is supported by the faithful stewardship response of its membership." They had no little boxes sitting around asking tourists to contribute for the upkeep of the church.

The marriage between church and state in Europe has killed the evangelistic fervor that must be a part of a church of the Lord Jesus Christ. Churches in the biblical sense can't survive on relationship to royalty and a general biblical illiteracy on the part of their people. Our Lord never intended for royalty to support and provide in general for the religious needs of the people.

How fortunate we in America are to have the separation of church and state. We should guard this heritage from our forefathers with eternal vigilance and resist every effort by whomever to move us in the direction of ties of any kind with any area of government. Most Europeans resent being taxed to support a dead church system that is almost totally irrelevant to the needs of man in the twentieth century.

Our 41 European Baptist Convention churches offer an alternative to this situation in Europe. Their pastors are warm-hearted preachers and teachers of the Bible, calling men and women to repentance and faith. They provide the organizations for study of the scriptures, Christian training and missionary education. Every Baptist should appreciate the fact that when our young people are sent to serve the military in Europe, there are Baptist congregations in driving distance of every base.

In most cases a cordial relationship exists between EBC churches and national Baptist churches in each country. They often meet together for special services and work together in matters of mutual interest.

Language is the big barrier to greater efforts to reach nationals in the countries of Europe. Many of the leaders of national Baptist congregations are open and interested in ways to reach more people for Christ and the church. Since all citizens are taxed for the support of established churches, and Baptists are not exempt, when they give to support their Baptist churches that receive no tax support, they feel they are being unjustly taxed. Most of us would agree.

What are the major needs of the European Baptist Convention churches? Most of the churches desperately need adequate church buildings for worship, education, and training. In a convention-wide effort during 1980, every church was challenged to give a minimum of \$10 per member to a "Together We Build" fund that would go to one church to help them build a building. This was the first such effort but money was raised to go to the Temple Baptist Church in England. This church has been forced to move three times in about five years. They are currently using an old church building for worship and renting an inadequate commercial building nearby for Sunday School and Church Training.

The Temple Church has purchased and paid for a lot at the entrance of their air base. They were extremely lucky to get the property and have it approved for sale to an American congregation. Their problem now is financing to construct a building. This young military congregation needs a lot of money which they don't have to

provide this building. An Englishman has offered to give the bricks as soon as they are adequately funded for construction.

## Strickland selected to head Texas CLC

DALLAS (BP) — Phil Strickland, who has been involved in Texas and national public concerns, has been elected director of the Texas Baptist Christian Life Commission.

Strickland, 39, who has been with the social concerns agency since 1967 as associate for public affairs and citizenship information with the Texas CLC, was elected during a meeting of the 192-member executive board of the Baptist General Convention of Texas.

The commission interprets practical Christianity in the areas of family life, public morals, race relations, Christian citizenship and economic life. The commission is the Texas committee on public affairs and emphasizes religious liberty through the separation of church and state.

Strickland, a native of Abilene, has been interim director of the commission since James M. Dunn resigned in December to become director of the Baptist Joint Committee on Public Affairs in Washington, D. C.

West Palm Beach, Fla. (BP) — George R. Borders, 42, has resigned as president of Palm Beach Atlantic College effective June 30, to become executive director of the Florida Baptist Foundation in Jacksonville. At the foundation, Borders replaces Gus Johnson, who retired.



## Goss gives car to pastor

Goss Church, Marion Association, presented its pastor and his wife a 1981 Bonneville Pontiac. Gordon Fortenberry made the presentation following the morning worship Feb. 15. The pastor, Jerry Mixon, and his wife, Vicki, were asked to come forward to receive a love gift from the church. They were presented with two boxes of candy. Next they were asked to move to the front entrance, and to open the boxes. As they discovered two sets of keys the doors were opened to reveal a well hidden secret. Pictured above are the Mixons.

## Forest Hill pastor honored on 15th year

Forest Hill Church, Jackson, honored its pastor, Wilbur M. Irwin, on the occasion of his fifteenth anniversary of service, Feb. 22.

W. R. Storie of Parkway Church, Jackson spoke to Sunday School General Assembly. The speaker at the morning worship service was J. Clark Hensley, executive director, Christian Action Commission, Mississippi Baptist Convention Board, Jackson.

Special features of the day included choral renditions of some of Irwin's favorite music, testimonies of appreciation by church members from this and a former pastorate, dinner on the grounds, and the presentation of a love gift of money given by many members and non-members whose lives have been touched in a special way by Irwin's ministry.

## BMC ministerial alumni to meet

James A. Lewis, president of the BMC Ministerial Alumni Association, has announced plans for the annual meeting April 3. Two messages will be presented: The president of the association will give the chapel address at 10 a.m., and Jim Bain, pastor of First Church, New Albany, will deliver an address at the Alumni Luncheon.

Registration will begin at 9 a.m. and business session will be held following the chapel address by Lewis. Activities will conclude with a Ministers' Golf Tournament in the afternoon.

Billy W. Baker, secretary, stated: "We would like to encourage the alumni to keep in mind the James L. Travis Scholarship Fund. Our goal is to raise \$10,000 by April 3. Individuals and churches are responding in this effort." He said that gifts are payable to Blue Mountain College, designated for James L. Travis Scholarship, Blue Mountain College, Blue Mountain, MS 38610.



## Marion County Acteens lock-in

The Acteens in the Marion County Association were involved in a lock-in Feb. 20-21, at Calvary Church, Columbia. Seven churches participated, bringing 65 girls to the "West-Em Round-Up." Church Acteen leaders and the associational Acteen Council helped to plan and carry out the event. Mrs. Coast entertained the girls with skits, music, and devotionals. Charlene Buckley is associational Acteens director.

## Names In The News...

Mike Steen, a member of First Church, Lexington, has been licensed by his church to preach the gospel. Wayne Barber is his pastor. Steen is available for supply preaching, or as interim pastor. He can be reached at 834-1151 or 834-3162 after 5 p.m. or weekends. The son of Mr. and Mrs. Dennis Steen of Lexington, he has been a member of First Baptist Church since 1964. He has also been active in the Holmes County Gideon Camp, has been speaking both as a Gideon and as a lay minister for the past year and a half.

Mrs. Mary Ellen McIntyre, mother of Archie McIntyre, pastor of Mt. Horeb Church, (Lauderdale) died March 3. Funeral services and burial were on March 5 at Pleasant Grove Baptist Church, Jackson, Alabama.

H. H. Inmon, father of Mrs. J. Wendell Powers, missionary associate to Taiwan, died March 5 in Middleton, Tenn. Mrs. Powers, the former Laquita Inmon of Mississippi, was born near Bruce and also lived in Lula. Her husband was born in Pruden, Ky. (Their address: Box 27-24, Taichung 400, Taiwan, Republic of China).

Deedra Brackeen, age 17 and a member of Parkway Church, Leland, entered five categories in the January 29 District Keyboard Festival, (Classical, Hymn, Sightreading, Transportation, Anthem,) and received Superior in each category. She entered the State Keyboard Festival at Blue Mountain on February 28, and received two superiors: Hymn and Classical.

Deedra is the daughter of Mr. and Mrs. M. A. Brackeen. She has studied music for ten years under the direction of Mrs. James Richardson of Leland, and has served as pianist for the Parkway Church, Leland, for seven years.

Bob Wilson has returned to Mississippi following pastorates in Nevada, Oregon, and Washington. Currently serving as custodian at Woodlawn Baptist Church, Vicksburg, he is available for supply preaching or pastorates. He retired from the U.S. Coast Guard and was ordained by Woodlawn church. His address is Rt. 11, Box 129A, Vicksburg, Miss., 39180, phone 638-6509.



Larry Edwards and his family, (wife, Sarah, daughter, Amy, son, Gabe and son, Tom) are shown as Durrell Edwards, pastor of the Holcomb Church, Holcomb, presents to his son a certificate of license to preach the gospel.

Larry Edwards will be ordained in a service at the Holcomb Church on Sunday, March 29, in the afternoon. He has been called as pastor of the Malmaison Church, Carroll County.

Robert Clinton Rogers was ordained at Woodville Church Sunday afternoon, Feb. 22, with Ben Carlisle, Woodville pastor, as moderator. Rogers is serving as minister of music at the Woodville Church and as pastor of the Fort Adams Baptist Mission. Robert H. Rogers, the candidate's father, preached the ordination service. Others on program included O. B. Beverly, Jimmy Simeon, Enloe Kee, III, and the Rogers Trio; Mary, Todd, and Nancy. A reception for Rogers and his wife was given in the church fellowship hall.

Willie Crawley, formerly of Sardis, has accepted the pastorate of Lascasas Baptist Church, Lascasas, Tenn. He and his wife Gayle have two children, Brandy and Will, Jr. Crawley is a recent graduate of New Orleans Seminary and was a music director at Sardis Lake Church when he first surrendered his life to Christ.

MILL VALLEY, Calif. (BP) — Doran McCarty of Midwestern Seminary has been named professor of ministry at Golden Gate Seminary, effective in July.

At Midwestern, McCarty was professor of supervisory studies and director of continuing education.

McCarty has been pastor of several Southern Baptist churches in Missouri, Kentucky and Indiana, was director of the urban training cooperative for the Southern Baptist Home Mission Board and has served on the boards of the Missouri and Indiana Baptist Conventions.

First Church, Oxford; March 29-April 3; Raymond (Buddy) Boston, evangelist; Ray Burke of Amory, leading the singing; Lewis Sewell, pastor.

First, Belzoni: March 27-29; 7 p.m. Fri. and Sat.; Sunday 8:30 and 11 a.m. and 7 p.m.; Rick Hammarstrom, pastor of Rehobeth Church, Pelahatchie, evangelist; Tommy Kelly, Blue Mountain, music leader; guest speaker at the 11 a.m. service on Sunday to be Coach Steve Sloan, head coach at Ole Miss; Billy McKay, pastor.

Paul Church, Scooby: March 30-April 5; services 7:30 p.m.; Eugene Hughes, Gurdon, Ark., evangelist; Joe Young, pastor.

Ruleville Church: March 29-April 3; Herb Wright, Tampa, Fla., evangelist; Ray Simpson, Oakhurst, Clarksdale, visiting song leader; A. M. (Sonny) Moore, pastor; services 12 noon each day and 7:30 nightly.

Southside Church, Jackson: March 25-29; "Discovery Crusade" led by Mike Gilchrist, evangelist from Shreveport, La. who has held more than 700 crusades across America; Gene Rester, music director of Southside, in charge of music; Fred Fowler, pastor; weekly services at 7:30 p.m.; also Thursday evening seminar for men only at 6:45; a Friday evening seminar for ladies only at 6:45 p.m.; and a covered dish supper Saturday at 6 p.m.; noon day services Thursday and Friday at 12 (no charge for the meal); Sunday Bible study at 9:45 and preaching service at 11 a.m.

Crowder Church: March 29-April 3; William "Billy" Smith, evangelist; C. A. Southerland, music director; services 11 and 7 Sunday and 10:30 and 7:30 each night; Mrs. James W. Waller, pianist; Mrs. Randy Mitchell, organist; Truman D. Scarborough, pastor.

First, Lucedale: April 5-8; at 7 a.m. and 7 p.m.; A. L. Courtney, FBC, Pell City, Ala., evangelist; Gordon Alford, FBC, Petal, song leader.

Pilgrim's Rest: March 26-29; youth-led revival; Sunday at 11 a.m. and 6:30 p.m.; Thurs-Sat. at 7:30 p.m.; Mike Hegwood, evangelist; Nick Brewer, song leader; Pat Buskin, pastor.

Union (Rankin): March 23-27; Guy Gray, evangelist; Perry Simpson, pastor; Mon-Sat. at 7:30 p.m.; regular Sunday services.

First, Collinsville: night services on Sunday, March 29, and continuing nightly through Friday, April 3; Sunday service, 6 p.m.; through the week 7 p.m.; William F. Evans, pastor of State Boulevard Church, Meridian, evangelist; J. M. Snowden, pastor.

Woodland Hills, Jackson: March 29-April 1; Robert E. Naylor, president-emeritus, Southwestern Seminary, evangelist; Bill Sky-Eagle, music evangelist from Dallas; services on Sunday at 10:45 a.m. and 7 p.m.; Mon-Wed. at 12:15 p.m. and 7:30 p.m.; James E. Scirrat, pastor.

Morgan City (Leflore): March 29-April 1; Tim Rayborn of Monticello, evangelist; Jim Little, minister of music, FBC, Greenwood, music leader; D. Glenn Simmons, pastor; Mon-Wed. at 10 a.m.; Sun-Wed. 7 p.m.; Sunday morning at 11.

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Mississippi Baptist Medical Center's Hostess/Volunteer Services hosted a fashion show on March 11. Participating in the show were: Louise Lockhart, MBMC hostess; Susan Curtis of The Starecase, commentator; Benny White, MBMC hostess; Martha Jo White of The Starecase; Suzanne Williams of The Starecase; Sylvia Armstrong of The Starecase, who talked about skin care; Norma Lewis, MBMC hostess; and Sue Lucas, MBMC hostess.

West Ellisville Church (Jones) had Youth Weeks March 9-22. Spring holidays in school enabled the youths to get a head start on Youth Week.

Forty-three youths, and adults from West Ellisville and Sand Hill Church (Jones) combined efforts on a Youth Choir Retreat at King's Arrow Ranch, Lumberton. They worked on a musical "The Church That God Built with Love," led by Harrel Wilcox, minister of music education at West Ellisville. This musical was presented at Sand Hill on March 14, and West Ellisville on March 15.

Other activities included a picnic, Lock-In, and Youth breakfast. Youths were in charge of all services and programs.

In a youth revival March 20-22, Terry Long and Ronnie Cottingham combined their efforts as evangelist and music evangelist. Tom McCurley is the pastor of West Ellisville; and D. D. Elitzey is the minister of youth/activities.

Energy spent in getting even is better spent getting ahead.

It is better to deserve without receiving than to receive without deserving.



# Bible Book Series

## The resurrection of Christians

By Gordon H. Sansing  
Pastor, First, Pontotoc  
I Corinthians 15:42-58

The resurrection of Christians is based on the reality of Christ's resurrection. Our victory is in Christ and there is a blessed assurance that beyond this life there is infinitely more than we have known. Victor Hugo wrote: "When I go down to the grave I can say, like so many others, I have finished my work; but I cannot say I have finished my life. My day's work will begin the next morning. My tomb is not a blind alley. It is a thoroughfare. It closes in the twilight to open in the dawn."

**1. The resurrection body (15:35-50)**  
Paul anticipated that someone would question the "how" of the resurrection and the nature of the resurrection body. He answers that question with the analogy of the grain (verses 36-38), the diversity of bodies (verses 39-41) and the contrast of the natural body and the spiritual body (verses 42-44).

The seed, when it is put into the ground, has one kind of body and dies, but when it rises, it rises with a different kind of body from that with which it was sown. Also, God has created each animal with a body suited for its life. Therefore, it is reasonable to expect that God will give us a body suited for the resurrection life.

There are also differences between heavenly bodies and earthly bodies. Surely a God who could so clothe these forms in the present time will be able to provide suitable bodies for those who share in the resurrection.

Just as these things are true, so it is with the resurrection of the dead. Paul draws four contrasts which shed light on the resurrection body.

(1) The present body is perishable, subject to decay. What is raised is imperishable (v. 42).

(2) The present body is sown in dishonor, subject to the humiliation of disease, death, and decay. It is raised in glory (v. 43), with honor and prestige.

(3) The present body is sown in weakness, without power. It is raised in power (v. 43).

(4) It is sown as a physical, natural body, derived from Adam. What is raised is a spiritual body (v. 44).

In this way Paul answers the question about the nature of the resurrected body. His conclusion is that "if there is a natural body, there is also a

spiritual body." This spiritual body is made alive by the Holy Spirit and is derived from the risen Christ.

The comparison of Adam and Christ in verses 45-49 continues that thought Paul began in verse 21. "The first man, Adam, became a living being with a physical body. As such he was the forefather of the human race."

"The last Adam became a life-giving spirit." From Christ we receive our spiritual life, which includes a future spiritual body.

The first Adam historically preceded the second Adam, Christ, on this earth and came from the dust. The second Adam, Christ, is the Lord from heaven.

The first Adam brought death to the human race. Christ, the second Adam, gave life. All descendants of Adam who do not commit themselves to the Lordship of Christ share in the limitations of Adam. But those who are born of the heavenly, who by faith are in Christ, will share both Christ's nature and His glorious future. These will receive a glorious, imperishable body like that of Christ.

This is necessary because "flesh and blood cannot inherit the kingdom of God." Physical bodies are necessary in this age, but spiritual bodies will fit us for living in the age to come.

Paul is saying that God, the Creator and Source of all life, will in the resurrection fashion for each believer a new, spiritual body. It will be suited for new purposes, functions and realms.

**2. The victory over death (15:51-57)**

The "mystery" is something formerly hidden but now revealed by God. All Christians will not die (sleep) before undergoing the transformation of resurrection. At the second coming of Christ all believers, living or dead, will be miraculously changed. This change will take place quickly as a sudden glance.

The final trumpet will signal the resurrection event and the dead will be raised imperishable, no longer subject to corruption. The living will be clothed in deathlessness. This will occur because by the very nature of things as designed by God, we cannot spend eternity in our earthly bodies.

When this happens "death will be swallowed up in victory." The last enemy, death, will be defeated in the resurrection.

This victory is magnified in verses 55-56. The temporary victory of death

is cancelled. The believer is at last the victor. The sting of death was removed when Jesus conquered sin. He removed its power.

The power of sin is the law which reveals or exposes sin. It is not that the law is bad, in fact it is holy (Romans 7:12). The problem is our inability to live up to the demands of the law. Only the grace of God can make us free from sin and this was made possible by Christ's sacrificial death.

Paul breaks forth in praise thanking God for the victory which He gives us through our Lord Jesus Christ. Paul uses the word "victory" only three times in his writings, and all three are in this paragraph. Sin, law, and death are among the foes which have been overcome by the victorious Christ. Redemption has involved conquering the enemies of God.

**3. The motive for service (15:58)**

As is customary with Paul, suddenly his theology becomes a challenge in the practical application of what he has said. "Therefore" connects what has been written to his final word. As a result of the truths about life and hope in Christ, the Corinthian Christians should be motivated to live quite differently from their pagan neighbors.

"Steadfast" and "immovable" express the idea that these Christians are to stand firm in their faith, not allowing themselves to be swayed by any false teaching or influenced in any way to alter their convictions. If they are "always abounding in the work of the Lord," they will be growing stronger.

In this word which our Lord gives His followers to do, our efforts are never in vain, never empty. Both our lives and our work will succeed in Christ. The faithful follower will hear, "Well done, good and faithful servant."

## Bethlehem (Yazoo) will celebrate 75th

Bethlehem Church, Yazoo County, will observe its 75th anniversary on Sunday, March 29. Homecoming activities will begin with morning worship.

Ronald Jordan, a former pastor at the church, will be guest speaker for the 11 a.m. service. Sunday dinner at the church and afternoon service will follow. The pastor, Freddie Womble, said that all former pastors and members are invited to attend.

## Staff Changes

J. E. Sims, Sr. has resigned as minister of music of First Church, Tupelo. He will be employed by McNeese Construction Company of Columbus as office manager.

Glen Newton has accepted the call of Ebenezer Church, DeSoto County (Northwest Association) to serve as pastor.

Carl Braswell has accepted the call to become pastor of Second Church, Kosciusko. He succeeds Johnny Parks who resigned in October. Braswell, now pastor of Mount Olive Church in Carroll Association, will move to Kosciusko the latter part of March.

Don Womble has accepted the pastorate of Unity Baptist Church in the Attala Association, and is already on the field. He goes from Temple Church at Escatawpa, Jackson County.

Curtis E. James retired from the ministry and resigned as pastor of Rocky Point Church, Carthage, March 1. He began his work at Rocky Point Nov. 1, 1977. He and Mrs. James are now living at Lake Lorman—Rt. 3, 142 Lakeshore Drive, Jackson 39213.

David Wilkerson has accepted the pastorate of Rocky Point Church, Carthage. He and his family expect to move on the field by April 1. He goes there from Antioch Church, Neshoba County.

## Wheeler Grove youth week ends in seven professions of faith

March 8 was Youth Sunday at Wheeler Grove Church, Corinth, with the youth teaching Sunday School and Church Training classes. There were 70 youths in attendance for Sunday School and 50 in Church Training.

Two teen-agers gave their testimonies in the morning service. Kosuth High School Cheerleaders presented special music (five of the cheerleaders are members of the Wheeler Grove youth ministry). Gregg Thomas, associate pastor and youth minister, delivered the morning and evening messages. In the evening service the Teen Choir sang, and two more youths shared their testimonies.

During the day's services three young people made professions of faith and five joined the church by letter. Twenty commitments were made.

Hardly anything costs as little as a truly spoken word of thanks, but hardly anything can mean as much. In a touching story, the Gospel writer Luke tells of Jesus healing ten men who were lepers. As the ten men followed Jesus' instructions, to go and show themselves to the priests, they were cleansed of their leprosy. One of the men, seeing that he was free from the terrible disease, ran back and thanked Jesus. We might say, "Well, that was the very least he could do."

True, but how very many neglect to do even this least! In the first chapter of the letter to the Romans there is an awful indictment of human sinfulness. It is quite remarkable that in this context we read, "When they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened" (Romans 1:21, italics by author) My pastor, Joe McKeever, recently quoted someone as saying, "Everything we have above zero, God has given us." No wonder ingratitude is sinful. How incredibly thoughtless to fail to give God our thanks!

The attitude of gratitude should also be extended to our fellow humans. Most of us receive so much from so many. It is becoming to take the time to show appreciation in some way. Family members should be thanked for their faithfulness and acts of love and kindness. Those who influence us for good deserve our expressed appreciation. Our friends, colleagues, associates, teachers and leaders merit a thoughtful word of thanks. Most of the time a simple expression is adequate; a spoken "thank you," a brief note, a timely acknowledgement, an appropriate recognition.

Above all people, Christians should reflect the attitude of gratitude. Daily we ought to thank God for Jesus. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). "Thanks be unto God for His unspeakable gift" (II Corinthians 9:15).

We should give thanks for temporal blessings. "But my God shall supply all your need according to His riches in glory by Christ Jesus" (Philippians 4:19). "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Corinthians 9:8). "In everything give thanks; for this is the will of God in Christ Jesus concerning you" (I Thessalonians 5:18).

We should be abidingly grateful for eternal life in Christ Jesus. "And this is the record, that God hath given unto us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:11-12). "Now thanks be unto God which always causeth us to triumph in Christ" (II Corinthians 2:14a).

## West Ellisville honors nurses

West Ellisville Church (Jones) honored its nurses in a recognition service on March 8. There were a total of 18 nurses present for this annual Nurse Appreciation Day. There are approximately 25 nurses in the membership of West Ellisville.

Each nurse was presented with a small token of appreciation from the church. The 18 nurses had a combined service total of 401 years. Mrs. Lucy Finley, retired R.N., had the longest tenure, with 40 years of service.

Featured guest speaker was Mrs. Annette Drennan, R.N., C, Special Projects Director, South Mississippi Home Health and Rehabilitation. Mrs. Drennan has been in the nursing field approximately 22 years. She is actively involved in her church, First Church, Laurel.

## Uniform Lesson

### Be ready — be faithful

By Tom F. Rayburn, Pastor  
First, Booneville  
Matthew 25:1-13

As a result of studying this lesson we should be able to better understand the events surrounding the Second Coming of Christ.

**V-1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps; and went forth to meet the bridegroom.** When Jesus returns, it will be as it was in the case of the ten virgins in a marriage ceremony. The coming of Christ to receive his people to himself is often represented in the symbol or the picture of a marriage. The church or the saved people is represented as his bride. The marriage relation is the most tender and enduring of any known on earth, and because of this it really represents the union of believers to Christ.

The Virgins more than likely represent the church, because it is pure and holy. The lamps are torches. They were made by wrapping rags around pieces of iron, or earthenware, sometimes hollow, so as to contain oil, and fastened to handles of wood. These torches were dipped in oil and gave a bright light. Marriage ceremonies in the East were conducted with great pomp and ceremony. The marriage was performed in the open air or on the banks of a stream. The bridegroom and the bride were attended by friends. They were escorted in a little carriage which was carried by four persons. After the ceremony, there was a feast which lasted for seven days if the bride was a virgin, and three if she was a widow. The feast was celebrated in her father's house. At the end of that time the bridegroom conducted the bride with great pomp and splendor to his own house.

At the evening of that night, all the friends and relations attended them. There was another group of people who came out of the house of the bridegroom to meet and welcome them. These were probably female friends and relatives of the bridegroom. They went out to welcome him and his new bride to their home. These are the virgins mentioned in the parable.

A Christian missionary tells about attending a Hindu marriage in which these ancient customs were observed. "In the procession which I saw, the bridegroom came from a distance, and the bride lived at Serampore, where the bridegroom was to come by

water. After our waiting two or three hours, near midnight it was announced, in the very words of Scripture, "Behold the bridegroom cometh; go ye out to meet him." All the persons now lighted their lamps, and ran with them in their places in the procession. Some of them had lost their lights and were unprepared, but it was then too late to seek them, and the cavalcade moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut and guarded. I and others asked the doorkeepers to let us in but they did not. Never was I so struck with our Lord's beautiful parable as at this moment. "And the door was shut."

**Vs. 2,3,4 — And five of them were wise —** Wise and foolish refer to their conduct in regard to the oil. One group was wise in taking oil, and the other foolish in not taking oil. Those who were wise refers to those who are prepared for the coming of Christ, being born again and persons of real faithfulness. Those who were without oil represent those who profess to love Christ but they are not born again, they are not true followers, they are not faithful, and they are unprepared to meet Christ. The number ten means nothing. It is there to keep the parable moving. The real purpose and meaning is to teach us to watch and be ready.

The five foolish virgins probably expected that the bridegroom would come immediately, so they made no preparation for delay. The wise virgins knew that the time of his coming was uncertain so they prepared by having oil. The oil was carried in vessels so that it could be poured on the torches when it was necessary.

They fell asleep near midnight. This does not prove that all Christians will be asleep and indifferent when Jesus comes. Many may be, but many will be looking. The point here is to show the

duty of being ready.

**V-6 At midnight . . . a cry made —** It was later than was expected and the announcement was made that the bridegroom was on his way.

**V-7 Trimmed their lamps —** Their lamps had burned till morning. The oil was exhausted. They gave a dim light. They trimmed them by removing the burned part of the torch so that they would burn clear and clean. They dipped them in oil again. This is a picture of the lost trying to prepare for salvation as death comes near.

**V-10 Went in with him to the marriage —** The ceremony had taken place before the bride left her father's house, and a feast is given at the house of her husband, which is also called a marriage. This is a picture of those who are saved and ready to enter the kingdom when Jesus comes again. The ready ones have . . . (1) repented of their sins; (2) truly believed on the Lord Jesus; (3) lived a holy life; and (4) waited for His coming. The door was shut — No one else could be admitted to the marriage feast. When the saved are received into heaven the door will be shut to all others. There will be no room for preparation then.

**V-12 I know you not —** You were not in the company of those who attended the marriage feast, and are unknown to me. It is a picture of Jesus saying to those who claim to know Christ but do not, "I do not know you as a Christian."

**V-13 Watch, therefore —** Here is the meaning of the parable. Like the virgins, many are professing going out to meet the Bridegroom, the Lord Jesus Christ. Like the coming of the bridegroom, his appearing will be sudden. For many it will be unexpected. Even many professing Christians will be engaged in the business world; thoughtless about eternity; not expecting his coming and unprepared. They will only profess to know Him, but in works they will deny him. So when many shall see him coming at death or the judgement they will be like the foolish virgins. They will be active and prepare to die but it will be too late. They that are ready will enter in, and heaven will be closed forever against all others. The coming of Jesus, the Saviour is certain. The precise time when he comes is not known and not certain. As the virgins should have watched and been ready, so should we.

By James L. Heflin, Pastor  
FBC, Greenville  
Luke 22:14-20, 39-44

One of life's most difficult prayers is: "Not my will, but thine be done." To say it and to mean it require total, irrevocable commitment. Jesus made this kind of commitment to the Father in the Garden of Gethsemane. His hour truly had come.

**I. The Passover Supper (22:14-18)**  
The final week of our Lord's life on this earth had arrived. He, along with his disciples and thousands of others, had traveled to Jerusalem for the Passover. The Passover was the memorial of the deliverance of Israel from Egyptian bondage.

When the hour came Jesus sat down with his disciples (v. 14). It was shortly after sunset on Thursday. They gathered around the table to eat unleavened (unsalted) bread and bitter herbs to remind them of the difficult years of their forefathers in Egypt.

The term "Passover" comes from the passing over of the death angel during the last plague on the Egyptians. God said he would destroy the firstborn in all the land. He made only one exception. The angel of death would pass by every house where the residents had sprinkled the blood of a freshly slain lamb upon the door posts and lintel (Exodus 12:1-30).

Families took the passover meal together to remember that night in Egypt. Jesus expressed a desire to eat the meal with his spiritual family, those who had followed him for three years (v. 15). The occasion of the Passover Supper provided Jesus the opportunity to reveal the true meaning of his mission. In so doing he would reinterpret the meaning of Passover for them. He would suffer; he would be the sacrificial lamb. His blood would serve as the covering for sin. He declared that he would not eat a meal with his disciples again until that final feast in the kingdom (v. 16).

With the cup in his hand, Jesus gave thanks and instructed the disciples to divide its contents among themselves (v. 17). He again focused on the future aspects of the Kingdom of God. "I will not drink of the fruit of the vine, until my kingdom of God shall come" (v. 18).

God's kingdom is God's sovereignty in the lives of men. Christ looked forward to the time when God would rule over all the world through his Son. Jesus himself would seal the promise of that great future by establishing a

new covenant. That covenant looks to the future as well as to the past.

**II. The Lord's Supper (22:19-20)**  
Here is the formal introduction of the Lord's Supper. "Do this in remembrance" establishes that Jesus meant the Supper as a memorial and that it is to be perpetual.

After he gave thanks for the bread, Jesus passed it around to his disciples (v. 19). "This is my body," he said. Then he explained his own meaning with the phrase "which is given for you." Broken bread serves as a symbol of a body broken in sacrificial death. He had told them that he would die on a cross. His body, indeed his life, would be given for them.

From that time forward the taking of the Passover meal would recall the sacrifice Christ made upon the cross. He gave added meaning to the slaying of a sacrificial lamb by giving his own life. "In the future remember me when you eat this supper," was the meaning.

When they had finished the meal, Jesus again took the cup (v. 20). Four cups were served during the Passover meal. This was the last one. "This cup is the new testament in my blood, which is shed for you," he declared. A testament is a covenant, or an agreement between two parties. It is the most serious kind of agreement.

The old covenant was sealed by the shedding of animal blood. Jesus declared that the new covenant would be sealed by his blood.

Jesus shed his blood for the forgiveness (covering) of our sins. Anything which requires the giving of a life is a serious matter. Sin is that serious. The very Son of God had to give his own blood to forgive your sins. "Without the shedding of blood there is no remission of sin" (Hebrews 9:22).

Now there is a new agreement between God and man, sealed with the blood of Jesus. That is the new testament. "He became our Passover" (I Cor. 5:7).

Following the supper Jesus dealt with some delicate matters: betrayal, greatness and denial (22:21-38). When he had declared all scripture concerning him had been fulfilled (v. 37) and had done his last teaching (v. 38), he said to them: "It is enough. It was time to go."

**III. Submission resolved through prayer (22:39-44)**

Jesus took the disciples with him to the Mount of Olives, a beautiful place just outside the city of Jerusalem (v.

39). He wanted reason. He needed time alone with his Heavenly Father. It was a habit of his to go to the garden for prayer.

First, he instructed his disciples to pray that they could keep from entering into temptation (v. 40). Then he walked away from them about the distance of a stone's throw and knelt down to pray (v. 41).

Prayer is necessary in order to resist temptation. Often we are tempted to deny our loyalty to Christ. Only through prayer can we conquer that temptation (and other temptations as well).

The weight of the moment descended on Jesus there in the garden. He asked God if there was any possibility the cup could be removed. The "cup" was his suffering. Herschel Hobbs says that the "cup" referred to Jesus' becoming sin and the struggle for Jesus there in Gethsemane was over his own will to do that (become sin). The answer was a firm but gentle "No." Then came the great replay: "Nevertheless not my will, but thine be done" (v. 42). Christ accepted the cross because it was God's will.

Luke gives one bit of information not contained in the other Gospels. He wrote that an angel appeared from heaven and strengthened Jesus (v. 43).

The late Gordon Clinard, pastor and teacher, in one of his sermons on this text declared that we feel the brush of an angel's wing, or sense his presence when, we are willing to accept God's will without regard for the cost.

Jesus' prayer reveals his humanity and his commitment to the will of God. He was in agony. The word "agony" carries with it the idea of fighting a battle. The agony for him was accepting the cruel death of the cross. It required every ounce of his energy. So great was his intense struggle over this matter that his sweat fell from him like great drops of blood.

His preparation was complete; his victory won. His acceptance of God's will through prayer has set the standard for all of God's children for all the ages.

It is necessary to find the will of God. "Virtus Gideon, verse 42 is the epitome of total commitment to an eternal purpose." When you are certain of the will of God are you as willing to commit yourself to it as our Lord was? Victory is found there.